

# THE CHRISTIAN REVIEW.

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## ARTICLE I.—CAMPBELLISM REVIEWED.\*

EVERY sect or party in religion, politics, morals, or philosophy, must have a *name*, to distinguish it from all other sects and parties.

The discriminating public have given this name to a numerous class of religionists, whose field of occupation and contest has been principally, though not wholly, the Mississippi Valley. And by noticing them as a sect we mean nothing invidious, nothing unkind, and do not even express by this term their transitoriness or heresy. Whether they are *right* or wrong, Scriptural or unscriptural, is quite another question, aside from the idea of SECT. Noah Webster, from whom

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\* REFERENCES.—1. *The substance of a Sermon delivered before the Red-Stone Baptist Association*, Sept. 1st, 1816, by Alexander Campbell, pp. 35, [on the Laws of Moses, the Decalogue, &c.]

2. *Minutes of the Red-Stone Association*.

3. *Debate on Baptism with Rev. Mr. Walker*, a seceder, Mount Pleasant, Ohio, 1820. [We had possession of this volume until it was destroyed by fire, 1852.]

4. *Debate on Christian Baptism, between the Rev. W. L. Maccalla* (Presbyterian) and Alex. Campbell, in Mason county, Ky., Oct. 1823. Edited and published by Mr. Campbell. 12mo, pp. 420. [Mr. Maccalla, at a subsequent period, published his version of the debate, with notes.]

5. *The Christian Baptist*, edited by Alexander Campbell, in 7 vols. 12mo, published monthly, from August, 1823, to July, 1830. [This periodical was revised and published by Rev. D. S. Burnett, of Cincinnati, in 1835, and stereotyped, with Mr. Campbell's last corrections, in a royal 8vo vol., 670 pp.]

6. *The Millennial Harbinger*, issued monthly, 12mo, pp. 48. Commenced July 1830. The current volume makes twenty-six. For many years, Mr. Campbell was sole editor, aided by numerous correspondents. He is still senior editor, aided by Elder W. K. Pendleton, and his son, A. W. Campbell. "Extra" numbers of this periodical have been issued occasionally, of which a careful examination is necessary, to arrive at correct conclusions on the peculiarities of the system. No. I. of the Extras was issued from his press at Bethany, Brooke county, Va., July 5th, 1830. It is entitled, "*Remission of Sins—The Christian Immersion*." This pamphlet teaches the dogma, unequivocally, "*That remission of sins, or coming into a state of accept-*

there is no appeal in lexicography, thus defines SECT: "A number of persons, united in tenets, chiefly in philosophy and religion, but constituting a distinct party by holding sentiments different from other men."

ance [with God], being one of the present immunities of the Kingdom of Heaven, CANNOT BE ENJOYED BY ANY PERSON BEFORE IMMERSION. This Extra was "EXAMINED" with ability and success by the late Rev. Andrew Broadus, of Caroline county, Va., in the *Millennial Harbinger*. It makes a pamphlet of 40 pp., and was printed and circulated extensively in that form.

7. *The Christian System* is a 12mo volume, pp. 368. The title page states that it has "reference to the union of Christians, and a restoration of primitive Christianity, as plead in the current Reformation." *Christianity Restored* is principally made up with selections from the foregoing; being collected in a volume separate from the periodicals and extras, it is convenient for reference. By A. Campbell.

8. *Principles of the Reformation* is another work, by R. Richardson, that professes to contain, "in a small compass, a plain exposition in defence of the principles of the Reformation."

9. "*Christian Baptism, with its Antecedents and Consequents*," by A. Campbell, contains a condensation of much he has written on this subject.

10. A public debate was held in 1843, in Lexington, Ky., between Mr. Campbell and Rev. Dr. Rice, then of Cincinnati, now of St. Louis. The arguments by each party were taken by able reporters, stereotyped, and published in a thick volume, small type, and between 900 and 1,000 pp. We read this closely-packed volume, every word of it. It embraced the Baptismal controversy, and also some of the peculiarities of Campbellism. In talents, tactics, logic and logomachy, the parties were equally matched, and by impartial listeners it was regarded, on the whole, a drawn battle. Mr. Campbell gained the victory on some points; Dr. Rice on others.

On the opposite side, the peculiar principles of Campbellism have been controverted largely, in nearly every religious periodical in the Mississippi Valley, the late New York Baptist Register, and by several Baptist papers in the South-eastern States. About 1830, Mr. Campbell held a public debate in Nashville, Tenn., with Rev. O. Jennings, D.D., pastor of the Presbyterian church in that city. The substance of this debate was edited and published by S. C. Jennings, Esq., a nephew of the pastor, after his decease, in 1832. It was made up chiefly from the notes and memoranda, made by the Rev. debater, and forms a 12mo volume of 252 pp. Mr. Campbell complained of partiality and unfairness, but disinterested persons spoke well of it.

11. In 1835, the late Rev. J. L. Waller, then a youth and fresh from college, wrote a series of spirited controversial articles, addressed to a Reformer in Kentucky. These articles were a fine specimen of the talents and genius of the young author. They were a fair *exposé* of the peculiar and objectionable features of the system. Though highly seasoned, racy, and sometimes in the language of cutting irony, this was a fair and legitimate mode of replication to one who has been unsparing in the same missiles to his opponents. These letters have been republished within a few years in several Western periodicals.

12. *Campbellism Examined*, by Rev. J. B. Jeter, D.D., was issued from the press of Sheldon, Lamport & Co., N. Y., 1855, 12mo, pp. 369. This work was noticed in the *Christian Review*, vol. XX., pp. 146-148. After an appropriate introduction, it treats of CAMPBELLISM—in its inception—in its chaos—in its formation—in its principles—in its discipline, and in its tendencies. This work, as its numerous readers know, is an able, candid and faithful exposure of the peculiar notions we denominate Campbellism—notwithstanding nine tirades against it that appeared the same year in the "*Harbinger*," from the pen of the author of the system. We regret to see in these numbers so much petulance and irritation. To these Dr. Jeter has responded, under the head of "*Campbellism Re-examined*," in a 12mo, pp. 94.



We are thus particular on this word, from the sensitiveness manifested by Mr. Campbell and his adherents against being called a sect; and we have long supposed the objection is a kind of *ad captundum vulgus*—a species of pious fraud, to deceive and catch a class of persons who are not so well versed in the “people’s English.” It has served as an adjunct to the claim, that the “Reformation” is designed, and will eventually unite all Christian professors under one banner. But we see no way to preserve the distinction implied, in justice to all parties concerned, without the use of this term.

Mr. C. and his adherents do not constitute the whole Christian community. There are other parties with as valid and Scriptural claims to pure Christianity as his party. The Campbellites are a body united in certain tenets, and whatever diversities may exist amongst themselves, they choose to differ from their neighbors; they constitute a party or SECT.

Mr. Webster, after defining the word “sect,” states a historical fact: “Most *sects* have originated in a particular person, who taught and propagated some peculiar notions in philosophy or religion, and who is considered to have been its founder.”

In the rise, progress and present attitude of this party, there has been one master-mind, one untiring projector and laborer, who, doubtless, honestly thought he was the leader in a great reformation. This was nothing less than the “restoration” of a “pure Christianity,” and the establishment of a more perfect code of Christian morals. If his modesty does shrink at the honors the present generation may force on him, posterity will certainly do him justice. Had Mr. Campbell never left Scotland or the North of Ireland, the “Reformation” in this Valley would never have been known. Baptists, and other American Christians, would have made no other progress, than that resulting from the increase of light and knowledge derived from the increased facilities of biblical criticism. To Alexander Campbell, more than any other living man, is the world indebted for this new sect, with all its peculiarities. They deserve the appellation of CAMPBELLITES—the dogmas can be intelligibly announced by the term CAMPBELLISM. He cannot avoid the issue of

having his own name perpetuated with the party he has raised up.

Either every congregation adhering to his peculiarities must be disbanded, and the members fall back quietly into the other sects; or else this party must make a conquest to their creed of all other religious parties. In the latter case, no distinctive name will be necessary—no sect will protest against the appellation of CHRISTIAN as invidious, as is now done.

That Mr. Campbell and his adherents look to such a consummation of their labors, is abundantly evident. They being right, and all other parties in Christendom being wrong, why should not such a victory be expected? "Truth is mighty and will prevail"—and as, in their own estimation, they have the truth, and effected a "Reformation," while all other Christian sects are groping in Babylon, who will blame them for aiming at universal dominion?

This party, with the "Argus eyes" of its religious leader, have struggled hard for other names, and there has been some diversity of opinion on the subject. At one period, "Reformers" took the ascendancy; at another time, "Disciples" seemed to preponderate. Probably a majority now use the name of *Christian*, as the descriptive term of their congregations, and they now have "The Christian Publication Society" and "The Christian Bible Society." But this term makes an invidious distinction, for the implication is made that they, and they only, are the followers of CHRIST.

Nine-tenths of the Christian community protest against this self-glorying monopoly, and with equal proportion have affixed to them the term we use, CAMPBELLITES.

Thomas and Alexander Campbell, father and son, were from the North of Ireland, where several sects of Scottish Presbyterians exist. Presbyterians from Scotland in large numbers came into the province of Ulster from 150 to 200 years since. The Campbells belonged to the Seceders, or as they denominated themselves, Associate Reformed Presbyterians. The Seceders in Scotland separated from the regular Scottish Kirk in 1732, at the head of which separation was Rev. Ralph Erskine, with several other distinguished ministers. Previous

to this rupture, there were secessions in the Scottish Kirk, but to what extent these sects formed the migratory population to Ireland, we know not. Of all Christian communions, the Scotch Presbyterians have been the most successful in making parties. Whether the native independence of the Scottish mind, its characteristic obstinacy of opinion, or some other cause, produces this tendency to division, we shall not attempt to decide. But this element of national character should not be overlooked in our review of the history and progress of Campbellism.

We think the Rev. Thos. Campbell, the father, immigrated to Western Pennsylvania before the son, probably before he completed his studies in Glasgow University. Both, probably, had commenced the line of departure from Ultra-Presbyterianism, before they left their native land. They were evidently approaching independency in Church government. We think it was in 1809 that Rev. Thomas Campbell made application to join a presbytery in Washington county, Pa.; but, on examination, he was rejected, as he refused to acknowledge the standards of that Church.\* They gathered a small congregation in Washington county, and to this people he and his son, Alexander, administered, on a platform independent of the other sects. They started in the right direction, by regarding the Scriptures as their sole guide in search of Divine truth, and the New Testament as their only authority in the gathering of Christian Churches, and on the ordinances of Jesus Christ.

Travelling in this direction, in 1812, they found themselves on the platform of the Baptists. The older ministers and Churches of the Red-Stone Association were tenacious of the dogmas found in the little book, which, from being printed and circulated under the *recommendation* of the Philadelphia Association, in 1742, was popularly called "*The Philadelphia Confession of Faith*." The Baptists then, as now, received the

\* Arianism then prevailed in the Presbyterian Church of the North of Ireland. Its friends bitterly opposed the subscription of a creed. The Trinitarians, its opponents, generally urged a subscription. Dr. Cooke of Belfast, since so eminent for extending Arianism, was ordained in 1808, and succeeded a pastor believed to be Arian. Men coming from this region of Ireland, and decrying the subscription to the Westminster Confession, were naturally, whether justly or not, regarded with apprehension.—EDITOR.



Scriptures as their only ultimate rule of faith and practice. But in the Red-Stone Association, at an early period of its history, a rule had been adopted requiring a Church, when offering or union in the body, to declare its belief in this Confession. This rule had been virtually suspended by disuse, before the Campbells offered themselves.

The following extract of a letter from the late Rev. David Jones to a correspondent in Philadelphia, dated June 22d, 1812, and found in the "*Baptist Missionary Magazine*," September, 1812, gives the account of the baptism of the Messrs. Campbells:—

In the first week in this month, the Rev. Thomas Campbell, a seceder minister in Washington county, and his wife and daughter; and also, his son, young Mr. Campbell, and his wife, with one more, were all baptized, in Buffalo Creek, by our brother Matthias Luce, who is pastor of Ten-Mile church, Washington county, Pa. On this interesting occasion, Mr. Campbell, senior, spake three hours and a-half, at the water, to a large auditory. \* \* \* \* \*

He sweeps all before him (adds the writer). He has baptized a number since his own baptism, and his church bids fair soon to be the largest in the State. Young brother Campbell is a good scholar, and a man of talents. He spake on the occasion one hour and a-half; wherein he made an eminent display of his knowledge in Greek.

Good old Dr. Jones was enthusiastic and sanguine, and introduced the Campbells to the Baptist denomination, through our only periodical, with quite a flourish of trumpets.

Mr. Campbell says:\*

He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They, and the congregations which they formed, united with the Red-Stone Baptist Association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. This union took place in the year 1813; but in pressing upon the attention of that Society and the public, the all-sufficiency of the sacred Scriptures for everything necessary to the perfection of the Christian character, whether in the private or social relations, in the Church or in the world, they began to be opposed by a strong creed party in that Association. After some ten years debating and contending for the Bible alone, and the Apostles' doctrine, Alexander Campbell, and the church to which he belonged, united with the Mahoning Association, in the Western Reserve of Ohio; that Association being more favorable to his views of reform.

Mr. C. is mistaken in naming the year 1813, as the time when they were received by the Association. The Minutes before us for 1815, for the first time mentions the reception

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\* Encyclopædia of Religious Knowledge, Art. DISCIPLES.

of *Brush-Run* Church, with the names of Thomas Campbell A. Campbell and J. Foster, all marked as ordained ministers. No. of members, 32. The church of Washington, with Elder Charles Wheeler for pastor, was received the same session. Mr. Wheeler was from New England, and sustained himself in Washington by teaching an academy. The truth is, there were jealousies and doubts on both sides. The Campbells were afraid of the rigidly Calvinistic doctrines held in the Association, and some of the ministers and churches had their suspicions about the soundness of the doctrines of the other party ; and it was well to prolong the time, and obtain more knowledge of each other's views of what the Scriptures teach.

At the next session of the Association, Elder A. Campbell commenced the work of a "Reformer," or, at least, a radical innovator. He preached a sermon before the Association on what is popularly called the "Moral Law," or Ten Commandments, from Rom. viii. 3 : "*For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*"

Much dissatisfaction was shown by the brethren after the delivery of this discourse. The old Baptist fathers pronounced it heterodox. They fancied that under such loose and incongruous views of the Divine law, they saw the germ of errors far more dangerous than appeared with clearness in the discourse. Another class were carried away with the novelty of the subject, regarding the young man as a profoundly learned theologian, while those who presumed to call his doctrine in question, were, they knew, but plain, old-fashioned preachers, who had never been trained in a college ! It was an easy matter to obtain a call from this class to write out and publish the discourse. So the title page before us reads, "*The Substance of a Sermon, delivered before the Red-Stone Baptist Association, met at Cross Creek, Brooke county, Va., on the first September, 1816. By Alexander Campbell, one of the pastors of the church of Brush-Run, Washington county, Pa.*"

The starting point in Mr. Campbell's project of "Reform,"

was to invent or find a new terminology in dogmatic and practical theology. Disregarding the peculiar and long-established meaning to the terms in common use, and which were understood by all classes of writers, he sent forth his peculiar notions in a new dress. The result might have been foreseen, that he would not be understood by his readers, except those who had opportunity to be trained in the new vocabulary. He discarded the language of "Babylon" for that of Canaan." Then, the author through all his writings is singularly hypercritical. Shallow minds take this as an evidence of scholarship. As a specimen of this habit, which began in early life, we give the introductory paragraph to the sermon on the law:—

Words are signs of ideas or thoughts. Without [unless] words are understood, ideas or sentiments, can neither be communicated nor received. Words, that in themselves are quite intelligible, may become difficult to understand in different connections and circumstances. One of the most important words in our text is of easy signification, and yet, in consequence of its diverse usages and epithets, it is sometimes difficult precisely to ascertain what ideas should be attached to it. It is the term *law*. But by a close investigation of the context, and a general knowledge of the Scriptures, every difficulty of this kind may be easily surmounted.

No wonder the plain, illiterate old farmers about Cross creek looked grave, shrugged their shoulders, and felt mortified; and that the young sophomores, who had been to the academy, and obtained a smattering of grammar, thought such criticism was very learned. Whoever will take the trouble to wade through the volumes from the press at Bethany, will find the above specimen of learned criticism quite moderate. But to the sermon:

METHOD. 1. Ascertain what ideas we are to attach to the phrase, "*the law*," in this and similar portions of the sacred Scriptures.

2. Point out those things which the law could not accomplish.

3. Demonstrate the reason why the law failed to accomplish those objects.

4. Illustrate how God has remedied those relative defects of *the law*.

5. Deduce such conclusions from the premises, as must obviously and necessarily present themselves to every unbiased and reflecting mind.

Many "ideas or sentiments" in the discourse are truthful in themselves, but quite commonplace, and need not be repeated. Mr. C. is quite sensitive if his writings are criticised, without a literal quotation of all he has written on the



subject. We cannot accommodate him in this article. No huckster in the market would eat a whole ham to test its quality. It is enough for our purpose and that of our readers, to point out the veins of error that run through his system, without digging over the whole field.

The phrase, "the law," in the text, was expounded by the preacher to mean "*the whole law or dispensation of Moses.*" Mr. C. repudiates the old theological division of *moral, ceremonial, and judicial* law. No part of the divine statutes given to Israel were arranged in the form of modern statutes, each in separate chapters, and under distinctive heads. But who is there, unless he have a peculiar system to sustain, that does not perceive the popular distinction? Mr. C. criticises on the term "moral," as applied to the whole law on the tables of stone; because, according to its Latin etymology, it relates "to the conduct of men towards each other," and because all the rules of morality are not contained in the Decalogue.

In the "Christian Baptist" for August, 1829, in a series of articles on "Man in his primitive state, and under the patriarchal, Jewish, and Christian dispensations,"\* Mr. C. affirms and argues that the Decalogue was the POLITICAL CONSTITUTION of the Jewish nation. This is reaffirmed in repelling the attack of the "Columbian Star" on this postulate,† and also in one of the early volumes of the "Millennial Harbinger." After a dissertation on covenants and constitutions, Mr. C. proceeds:

The constitution was pronounced by the living God, in words audible and distinctly heard by two millions of people. It was also written by the finger of God upon two blocks of marble. THIS CONSTITUTION WAS PERFECTLY POLITICAL. Few seem to appreciate its real character. Many insipid volumes have been written upon it, both since and before Durham wrote a quarto volume on the Ten Commandments. Some have called it the moral law of the whole spiritual kingdom; affirming that Adam was created under it; and that even the angels were under it as a rule of life; nay, that it is now, and ever will be, the law of the whole spiritual world. Yes, indeed, though it speaks of fathers, mothers, wives and children; houses, lands, slaves and cattle; murder, theft and adultery; yet it is the moral code of the universe.

I remember well when I was about to be cut off from a Baptist association, for affirming that this covenant or constitution at Sinai was not the moral law of the whole universe, nor the peculiar rule of life to Christians.

\* Condensed volume, p. 574.

† Ibid., 592.

I have said it was a POLITICAL CONSTITUTION, though religion and morality are delineated in it.

The allusion to being "cut off from a Baptist association" is to the Red Stone, in 1817. The writer was there, and was appointed to preach at the "stand," under the trees, to draw away the congregation from the house, while the association held a private conference with their brother Campbell, about his sermon on the law. Subsequently we were informed of the particulars. Mr. C., according to previous appointment, had prepared and read a circular letter on PREDESTINATION. It was an able essay, and regarded by the high-toned Calvinistic fathers as "strong meat," and tended to relieve their minds from the apprehensions they felt. Though the sermon was heterodox, the circular was sound; and they hoped the young brother would grow, so as to perceive the truth about the law of God with clearer vision. The extract we have given from "The Christian Baptist" shows that, in a dozen years, the progress they looked for was in the wrong direction.

It is plain and indisputable, that Mr. C. regards all the laws given by Moses to the Jews as repealed by Christ, though some were re-enacted again; and that we are to look for the principles of religious and moral obligation to the New Testament alone. Baptists, in contradistinction from Calvinistic Pedobaptists, have always maintained, that the terms of church membership, the nature and form of a Christian church, its discipline and government, the ordinances of baptism and the Lord's Supper, the Christian ministry, and all that pertains to ecclesiastical order, are to be sought for in the New Testament; that Christian institutions are not Judaism elongated and modified, but derive their sole authority from the teachings of Jesus Christ and his inspired apostles. They never imagined the law of circumcision, or the Jewish ritual, or the civil and judicial laws of the Jewish nation, were of force for any length of time under the Christian dispensation. But they never supposed or advocated that the great principles of religious and moral obligation, spread over the Old Testament, and presented in the form of injunctions, prohibitions, warnings and examples, have ever been repealed. Why should they be? These principles, though

presented in the form of prohibitions, as in the Decalogue, present, as far as they go, the eternal distinctions of right and wrong, of sin and holiness. They emanated from the pure and perfect mind of God himself. Our readers neither desire nor expect that we should engage in a refutation of these vagaries of Alexander Campbell, about the Decalogue. It is enough to expose them, and thereby show his unfitness for the claims of a true Christian "Reformer."

Mr. C. has not stated *when* all the laws of the Jews were set aside and annulled by Christ. Was it during the period of his teaching? He says (Matt. v. 17-19), "Think not I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil; for verily I say unto you, Till heaven and earth shall pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven."

Every biblical scholar knows that this is a Hebraistic form of speech—a mode of expressing perpetuity; and that "least in the kingdom of heaven" denotes exclusion therefrom. Christ certainly made a manifest distinction in the Jewish laws. The law of sacrifices he nailed to his cross, and thereby abolished the Jewish ritual. The political laws of the Jews, as a nation, came to an end at the destruction of Jerusalem, when the Jewish polity was entirely broken up, and that people remain to this day scattered among the nations of the earth, without a government of their own.

Campbellism has cast away the Old Testament Scriptures, as of no binding obligation. It is a valuable historical and antiquarian document; but all the laws written therein are of no force. We speak of the legitimate sequences from the postulate of the sermon, and the writings of Mr. Campbell and his followers.

Mr. C. admits "there are two principles, commandments, or laws, that are never included in our [his] observations respecting the law of Moses, *nor are they ever in holy writ called the law of Moses*. These are, 'Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself.' These, our great prophet teaches us, are the basis of the law of Moses, and of the prophets: 'On these two commandments hang all the law and the prophets.' Indeed, the Sinaitic law, and all Jewish law, is but a modification of them. These are of universal and



immutable obligation. Angels and men, good and bad, are forever under them. God, as our Creator, cannot require less; nor can we, as creatures and fellow-creatures, propose or expect less as the standard of duty and perfection. These are coëval with angels and men. They are engraven with more or less clearness on every human heart. These are the ground-work or basis of the law, written in the hearts of heathens, which constitute their conscience, or knowledge of right and wrong. By these their thoughts mutually accuse, or else excuse, one another. By these they shall be judged, or, at least, all who have never seen or heard a written law or revelation. But for these principles there had never been either law or gospel. Let it then be remembered, that in the Scriptures these precepts are the basis of all law and prophecy; consequently, when we speak of the law of Moses, we do not include these commandments, but that whole modification of them sometimes called the legal dispensation.\*

This looks like an oasis in a desert. But this summary exposition of the principles of all divine law, was given by our Saviour, when he had put the infidel Sadducees to silence on the doctrine of the resurrection, in reply to a lawyer or scribe "tempting him," asking, "Master, which is the greatest commandment in the law?" (Matt. xxii. 37-40; Mark xii. 28-31; Luke x. 27.) Mr. Campbell, when he made the sermon, seems not to have been aware that Jesus quoted from the law given the Jews. (Deut. v. 4, 5. "Hear, O Israel; the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.") This lesson the Jews were commanded to teach diligently to their children, "when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In Leviticus xix. 18, is the command, "Thou shalt love thy neighbor as thyself."

Did it require the re-enactment of these two commands in the New Testament to preserve their binding force under the gospel dispensation? Mr. C. says, "These are of universal and immutable obligation." And yet these are laws revealed by Moses to the Jewish nation.

But what does Mr. C. and his followers make of the LAW OF GOD as the chief topic of the seventh of Romans? Why, Paul, in that chapter, said nothing about his personal experience. He wrote as the representative of the Jews, from

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\* Discourse on the Law, p. 9.

the days of Abraham to the period of his own conversion! Read his fanciful exposition.\*

Paul in his own person represents the Jews, from the days of Abraham down to his own conversion." [Here he paraphrases.] "Where there is no law reaching to the conscience, and taking cognizance of our thoughts, we must be ignorant of sin. For every strong desire I would not have known to be sin, unless the law had said, 'Thou shalt not covet.' For without this knowledge sin was dead; that is, gave me no uneasiness; but under the restraints which the law imposed, it wrought effectually in me all strong desire. Now, the facts, that before the law was given in the days of Abraham, Isaac, and Jacob, I was alive without law—I never felt myself subject to death; for where no law is there is no transgression. But when the law was given, or when the commandment came from Mount Sinai, sin, which was dead in that state, revived, or came to life, and from the day of the entrance of the law, death was inflicted upon us Jews in a way of which there was no example before the promulgation of the law. For from the night in which the destroying angel passed through the houses of the Egyptians, until the law was promulgated, not an Israelite died; but no sooner was the law given than every transgression and disobedience received a just recompense of reward; and all the way to Canaan death reigned through my transgression of positive law. So that the commandment which was to have been a rule and guide to the enjoyment of *this life* (!?) I found to lead to death. 'Besides, it is obvious,' says he, 'that the law is *spiritual*, that is, has respect not only to the outward actions, but, in *some of its precepts*, reaches the thoughts; but the people of which I am one, to whom that law was given, were a fleshly people, enslaved to appetite.

Hence the conflict betwixt conscience and inclination. We, or I, Paul, could not but approve the law of our minds; and yet we were, by passion and appetite, doing the things which we could not incline to do in our minds, enlightened by the law. So that it was not owing to any defect in the law, nor in my perceptions and approbation of it mentally, but in the inclinations and propensities to which a human being in this present state is unavoidably subjected—that I failed in finding happiness, peace and comfort under the law.

This paraphrase on Romans, seventh chapter, deserves a place in the "Christian Review," as a theological curiosity, as well as an exposition of Campbellism as a theological system. It is a fair *exposé* of the temerity of the man, the wildness of his imagination, and his skill in biblical exegesis!

That astute theologian and metaphysician, Samuel Hopkins, D. D., in a sermon on the Law of God, wrote to this effect: *That almost every error, in respect to the doctrine of the gospel, had its origin in an improper, incorrect, or imperfect view of the Law of God.* Of this fact, Mr. Campbell and the sect he has raised up, have already furnished sufficient illus-

\* "Christian Baptist," Feb. 4, 1828. Condensed vol., p. 424. His new translation of the New Testament, 1st ed., p. 291.

tration. No such doctrine as conviction of sin by the law, and just views of one's exceeding sinfulness, appears prominent in any of Mr. Campbell's writing. And of the many "proclaimers" of the "Reformers" we have heard, not one did we hear address the conscience on the depravity of human nature, the just condemnation by the law of God, and the necessity of a radical change of heart by the mighty working of the Holy Ghost. There are men amongst them who preach old-fashioned doctrines to some extent, but they are deficient in clear views of divine truth, and their minds confused with some of the vagaries of the "ancient gospel." On the contrary, all "soul exercises" are discarded, as the result of modern preaching. All excitements and revivals—such as all evangelical Christians pray for and expect—form no part of this pseudo-"ancient gospel." Whatever theory of the work of the Holy Spirit on the minds of unconverted and unbaptized sinners, Mr. C. and his sect may admit in controversy, there is nothing practical in it. "*Facts*" are presented to the inquiring mind, which may be summed up in one leading fact, that "*Jesus Christ is the Son of God and the Saviour of men.*" Sinners are exhorted to believe this fact, and be baptized, in order to obtain remission of sins. Doctrinal truths are discarded. These are "*opinions*," and not *principles* for discussion from the pulpit.

We have given Mr. Campbell's paraphrase on the law of God in the seventh of Romans. Let us contrast with it the views entertained by clear-headed and orthodox Christians in every age. Paul, as a mode of illustrating the effects of the law of God upon unregenerate and self-righteous sinners, who are full of vain confidence, and think themselves safe while in a lost state, by the mighty working of the Holy Spirit, narrates his personal experience. In this he portrays the internal working of the same mighty power in the consciences and hearts of thousands and millions of Jews and Gentiles.

While in blindness and unbelief, he felt alive. In his self-righteousness he was bitter in his opposition to Christ, mad against Christians, and thought he was doing God service in persecuting them in foreign cities. He knew the law (for the



allusion is made to the Decalogue); he had been trained in the school of Gamaliel, a strict Pharisee; the Jewish Scriptures had been a familiar study; he never doubted the divine mission and authority of Moses; he believed the *facts* therein recorded more fully and firmly than hundreds of Campbellites believe the "facts" of the Gospel, who have been baptized to procure the remission of sins. With other strict Jews, he looked for a coming Messiah, yet he declares himself to have been the "chief of sinners," while in this state. In this state of blindness and unbelief, he felt himself to be "alive," that is, righteous and doing the will of God—"alive without the law" in its spirituality and condemning power. Dr. Watts caught the correct meaning of the expression—

The law condemns and makes us know  
What duties to our God we owe.

Look at that young man, Saul of Tarsus, as, with his attendants, he journeys along the road to Damascus. How proud and self-righteous! And yet how zealous, and what energy and enterprise, in the prosecution of his mission, does he evince! On what is his heart bent with a fixed purpose? To apprehend men and women, and commit them to prison, in hope that the Jewish tribunal will pass the sentence of death on them. Was that young man innocently ignorant of the Gospel, and would he have taken a different course had he enjoyed the opportunity of knowing better? The first we hear of him is at the martyrdom of Stephen, where he took charge of the outer garments of the infuriated men while stoning him to death. He heard that weighty and pungent discourse of the martyr, in which he proved from the Jewish Scriptures that it was the Messiah they had murdered. He heard his dying prayer, and his attestation that he saw Jesus sitting at the right hand of God. Yet all this made no impression on the obdurate heart and unbelieving mind of this sinner. A thousand Campbellites, with all their "facts," arguments, and eloquence, could not have converted that young man. Miracles were wrought at his conversion, but miracles alone are not the means, much less the efficient agency in the conversion of sinners. They

are proofs of a divine mission, but the most overwhelming proofs that God has spoken do not change the obdurate hearts of sinners. In every instance in which Paul alludes to his conversion, he ascribes it to such an Almighty agent as can change the hearts of men.

The instrumentality employed is the more prominent in the seventh of Romans, because the subject is the law of God. In this, and a part of the preceding chapter, the Apostle states the rise of the law—denies its power to justify, to save, or give life, and asserts its power to convince of sin.

The term *law*, in a restricted sense, and in common parlance, includes precepts and prohibitions given, and penalties threatened. In this connection, special reference is had to the Decalogue, as of binding authority on the conscience of every sinner: "*I had not known sin but by the law, for I had not known lust [selfish desires] except the law had said, Thou shalt not covet.*" Certainly, in this connection, the Apostle expresses his own views and feelings, and thereby illustrates the views and feelings of all others who are truly converted to God. He narrates his own experience, when in a sudden, miraculous, and overwhelming manner, the law of God, given by Moses, came with divine power to his heart and conscience; when he experienced an entire renovation of heart and character. In this he portrays the state of all unrenowned, self-righteous sinners—*alive*, righteous in their own estimation, and thinking favorably of themselves, of their condition, and future prospects.

When divine truth, shadowed forth in the Decalogue, came home to the conscience of Saul of Tarsus, he "died" to all legal hopes, all favorable thoughts of himself. He felt the law of God, in its spiritual power, condemning him—passing on him the sentence of eternal death. He was guilty of violating every principle of God's holy law. He was ruined, lost, and helpless. So it is with every sinner whose understanding is enlightened, and who sees himself in the glass of the divine law.

Some have fancied that, in his unconverted state, Saul was ignorant of the divine law, so as to be excusable, and that on account of that ignorance God had mercy on him. In 1 Tim.

i. 13, he affirms he "did it ignorantly in unbelief." And yet, in the immediate connection, he confessed he was before a "blasphemer," because he was a reviler of the true Messiah when the evidence was before him. He was a "persecutor," and sought the lives of Jewish Christians. "*Injurious*" does not express the force of the original, (*ὕβριστής*) which expresses the malicious temper with which he was actuated. This word occurs only in one other place in the New Testament (Rom. i. 30), where it is rendered "despiteful." Paul refers to the wickedness of his heart and conduct in the connection, and to the amazing grace of the Lord in putting him into the ministry, and not as an apology for his intentions or conduct. Yet, there were other Jews who, being more enlightened, and having been witnesses of the miracles wrought by Jesus Christ, by the agency of the Holy Spirit, who blasphemed the Holy Ghost, whose malice was far more intense than his, and who, doubtless, were prominent actors in the tragedy of Calvary, and who, against great light, sinned wilfully. Contrasted with these sinners, there were mitigating circumstances in the case of Paul, to which he alludes, that other persecutors and revilers, should they become penitent, might not despair of divine mercy.

The palliations and excuses of men about the conduct of sinners, given as reasons *why* God will have mercy on them, originate in mistaken and short-sighted views of divine justice, and the nature of the redemption there is in Christ. All such notions imply that God has mercy on sinners, *because* they are not very bad, have been somewhat unfortunate, and it would not be fair and equitable to punish such mistaken persons in a future state.

Such implications run through the writings of Campbellites, and we have often heard their "proclaimers," and preachers of other sects, too, who had no correct views of the claims of God's law on the consciences of all men, assert this.

Some have surmised that there was not time enough during the process of Saul's conversion, for such a succession of thoughts and emotions as he narrates in Rom. vii. 9-11. We know very little of the rapidness or the distinctness of men-

tal phenomena, in peculiar states of mind. Before us is a case reported by a distinguished physician of a drowning person, who was resuscitated after being under water about ten minutes, during which he lost consciousness. For a period he retained a vivid recollection, knew he was drowning, and expected to be in eternity in a few moments. During the brief period of consciousness it seemed to him that every occurrence of his life, from childhood, came into his memory, and that he dwelt on each particular with exactness, as if days and weeks were employed in a series of mental operations.

At least, during the present state of knowledge of mental phenomena, we prefer to believe in the testimony of Paul, while narrating a portion of his past experience.

Through his voluminous writings, Mr. Campbell furnishes no direct evidence that he believes or preaches such a work of the law on the minds of unconverted sinners, as a requisite to convince them of their sinfulness and guilt. And in hearing no small number of "proclaimers of the ancient gospel," within thirty years past, who affiliated with the Campbellite system as a whole, none appeared to aim at convincing sinners by the law. It appeared to us that their "ancient gospel" was addressed to *men* as rational creatures, and a method of salvation urged by believing the divine testimony concerning Jesus Christ as "the Son of God and Saviour of men," and urging baptism as the means of remission of sins, with other Christian duties to follow. They did not address sinners as lost, condemned, and hopeless, without the special interposition of divine mercy. Punishment, in this system, is threatened against those who reject these gospel offers, and not mankind universally.

Mr. C. has reiterated, through his writings, that the belief in *one fact*, and the performance of *one act*, are the only things necessary to Christian discipleship. He declares, "*The belief of ONE FACT is all that is requisite, as far as faith goes, to salvation.*" This "one fact" is defined in the language improved at Bethany, "that Jesus, the Nazarene, is the Messiah." The "one act" is "Christian immersion."

Mr. Campbell's defective and faulty exegesis should not be



overlooked. This appears throughout his periodicals. He assumes that whatever is not expressed in a form of words that suits his views, is not contained therein by inference and fair deduction. Thus, because the Jewish laws were not specifically arranged into *moral*, *ceremonial* and *judicial*, he denies the distinction. So if every vice that men may practice in any age or part of the world, or every vicious inclination of the heart, be not prohibited, there is no law to condemn. Because the Decalogue did not specify all the sins men could commit, and enjoin all the duties of life, therefore it belonged to the Jews, and perished with Judaism.

As an illustration of this superficial and defective method of interpreting the Scriptures, we give the following extracts from the sermon on the law (p. 7) :

A second objection to denominating the ten precepts "the moral law," presents itself to the reflecting mind, from the consideration that all morality is not contained in them. When it is said that the commandments are "the moral law," does not this definite phrase imply that all morality is contained in them? But is this the fact? Are the immoralities called drunkenness, fornication, polygamy, divorce on trifling accounts, retaliation, etc., prohibited in the ten precepts? This question may be answered in the negative. If it be asked, is all immorality prohibited in this saying, "Thou shalt love thy neighbor as thyself"? we would answer, yes; but it is the, so-called, moral law we are speaking of. We affirm, then, that the above immoralities are not prohibited in the Decalogue, according to the most obvious construction of the words.

We give another illustration of his defective and faulty exegesis on the Great Commission, as recorded by Matthew, (chap. xxviii. 19, 20.)

The commission for converting the world, teaches that immersion was necessary to discipleship; for Jesus said, "Convert the nations, immersing them in the name," etc. The construction of the sentence fairly indicates that no person can be a disciple, according to the commission, **who has not been immersed.** [*Rule.*] For the active participle in connection with an imperative, either declares the manner in which the imperative shall be obeyed, or explains the meaning of the command. To this I have not found an exception:—for example, "Cleanse the house, sweeping it; cleanse the garment, washing it; cultivate the field, plowing it;" shows the manner in which the command is to be obeyed, or explains the meaning of it. Thus: "Convert (or disciple) the nations, immersing them, and teaching them to observe," etc., expresses the manner in which the command should be obeyed.\*

If the apostles had only preached, and not immersed, they would not have converted the hearers according to the Commission. And if they had immersed, and not taught them to observe the commands of the Saviour, they would have been transgressors. A disciple, then, according to the Commission, is one who has heard the gospel, believed, and been

\* Vide note foot of p. 516.

immersed. A disciple indeed, is one that continues in keeping the commandments of Jesus.

We shall not attempt to correct this spurious exegesis. Every reader of the Greek Testament, who has not a peculiar system to maintain, will perceive its fallacy. Francis Xavier, the enterprising Jesuit Missionary, wrote back from India, urging that a number of priests might be sent out for the special purpose of baptizing the docile natives; that they need not wait to learn the language of the people, as thousands were willing to become Christians by receiving baptism. Pity he had not learned this rule of exegesis.

Dr. George Campbell remarks on the Commission: (Notes on Matt. xxviii. 19, 20.) "There are manifestly three things which our Lord here distinctly enjoins his apostles to execute with regard to the nations, to wit: *μαθητευειν*, (*matheteuein*;) *βαπτιζειν*, (*baptizein*;) *διδασκειν*, (*didaskein*;) that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties of the Christian life."

It is on this fallacious mode of interpretation that Mr. Campbell builds his system. His dogma of baptismal regeneration, which he thinks differs in its supposed effects from that of the "Fathers," and the "creeds" of spurious churches, depends on a peculiar method of interpreting John iii. 5; Titus iii. 5, and other places. In his "EXTRA," No. I., on "Remission of Sins—the Christian immersion," he has *twelve propositions*. The first six are reduced to one, in the following words:

The converts made to Jesus Christ by the apostles were taught to consider themselves pardoned, justified, sanctified, reconciled, adopted, and saved; and were addressed as pardoned, justified, sanctified, reconciled, adopted, and saved persons, by all who first preached the gospel of Christ.

All this would pass without notice were it not for the misuse and misapplication made of these terms. He adds:

While this proposition is before us, it may be expedient to remark that all these terms are expressive, not of any quality of mind; not of any personal attribute of body; but each of them represents, and all together represent, a *state* or *condition*.

The argument carried out is, that all these terms, "pardoned, justified, sanctified, reconciled, adopted, and

saved," express a CHANGE OF STATE, or relationship to God, and not a change of heart, or internal work.

This "change of state" is produced by "*belief in one fact*," and the performance of "*one act*"—that of "Christian immersion." The corollary is, that no person is changed in his "state," or relationship to God, unless baptized.

PROPOSITION VII. is in these words: "A change of heart, though it necessarily precedes, is, in no case, equivalent to a change of state."

In the gospel method of salvation, as taught by all sound Christians, a change of heart, with its consequents, faith, repentance, love, etc., is equivalent to a change of state, or relationship to God, through the mediation of Jesus Christ; and no person is entitled to baptism until he can give scriptural evidence that his state, or relationship to God, has been changed from that of a guilty sinner to a pardoned believer in Christ. Mr. Campbell's analogies about the marriage relation, crossing the Ohio river from the State of Virginia to the State of Ohio, etc., are all physical changes, and furnish neither proof or light on spiritual things.

"PROPOSITION VIII.—*That the gospel has in it a command, and as such must be obeyed.*"

Here is the grand fallacy of the system—the fatal error that runs through the whole. This is the main pillar, and if this be overthrown, the whole system falls. This "command is, 'Be immersed,' without which no one is pardoned, justified, sanctified, reconciled, adopted, [nor] saved," in this life. In the following propositions Mr. C. attempts to prove this dogma from the Scriptures, in which the same false exegesis that we have exposed, is prominent.

Proposition XI. proves it as follows:

"*All the Apostolical Fathers, as they are called; all the pupils of the Apostles, and all the ecclesiastical writers of note, of the four Christian centuries, whose writings have come down to us, allude to, and speak of Christian immersion, as the 'regeneration' and 'remission of sins,' spoken of in the New Testament.*" This history, with many exceptions, is correct. But we deny the correctness of the interpretation of these "Fathers and ecclesiastical writers," as we do that of our modern "Reformer."

Mr. C. is a Babylonian. For more than a quarter of a century he has been wandering in one of the most ancient and darkest lanes of the mystical city. He proclaimed to the world in 1830, his skill and safe pilotage to guide the "sects" out of the labyrinth of Rome. But to our mortification, and the disappointment of thousands, *he* is there still. He has brought men, whose false exegesis of sundry passages of Scripture is false (the same used by the "Reformer"), to prove his own orthodoxy. He quotes from Clement, Hermas, Justin Martyr, Tertullian, Origen, Cyprian, and others, without the least discrimination between the authentic and the spurious of these writings. He quotes Wall, to prove that ancient writers called baptism regeneration.

All this may or may not be true, *historically*, but it furnishes evidence that Mr. Campbell and these "Fathers" concur in their manner of exegesis. The Romanists and High Churchmen will agree with him, although they may differ about the particular effect produced by the "birth of water," this baptismal regeneration scheme.

The "Fathers" and the Roman Catholic Church, for which these fallacious interpretations laid the foundation, had some vague notions of a moral effect produced by baptism, in the removal of original sin; but we are not quite certain whether it was the moral pollution or the guilt that was removed. Mr. C.'s scheme effects a "change of state." We are not certain but that dogma was what the "Fathers" and the early Romanists aimed to express. Of course Mr. C. thinks so, or he never would have quoted such authorities to sustain his dogma of baptism for the remission of sins.

The phrases, 'born of water and of the Spirit,' (John iii. 5;) "Arise and be baptized and wash away thy sins," (Acts xxii. 16;) "But ye are washed, sanctified, justified, etc., (1 Cor. vi. 11;) "That he might sanctify and cleanse it by the washing of water and the Word," (Eph. v. 26;) "Washing of regeneration," (Titus iii. 5,) have all been perverted by false exegesis, that has led to some of the most fatal errors in Christendom. Mr. Campbell gives the same interpretation to all these passages that have been given by other errorists from an early period.



To all this we oppose a RULE OF INTERPRETATION in the following words:

ALL LAWS REQUIRING PHYSICAL ACTS IN THEIR OBEDIENCE, MUST BE EXPRESSED IN WORDS ACCORDING TO THEIR MOST COMMON AND LITERAL MEANING.

Christian baptism cannot be performed figuratively. It is a PHYSICAL ACT; and throughout the New Testament it is invariably expressed by a word used literally. The word baptize is used figuratively, as in Mark x. 38, 39, to express overwhelming sufferings; but when the law of Christian baptism is mentioned, or alluded to, the word is used in its literal sense. If this were not the case, no one could understand the law, and know how to perform the duty required. Abstract ideas, mental emotions, spiritual thoughts, and the work of the Holy Spirit in all his manifestations, are necessarily expressed in figurative language. There is no human language to express spiritual ideas, hence the use of similitudes. Hence if the Bible does teach moral phenomena, it is in words used figuratively.

Allied to this, we give another specimen of the Campbellite exegesis, on the terms born and begotten, in the English Testament. These terms occur frequently in the Gospel and first Epistle of John. Paul uses the terms that denote the communication of life, as resurrection, quickening, etc., to express the same ideas that John expresses by the terms "born" and "begotten." Mr. Campbell attempts to make an important distinction between these terms, though every Greek scholar knows they are the same in the original. He reasons *physiologically*, that "begotten" must precede "birth," and talks about persons being impregnated by the Word. We give a specimen of his exegetical logic:

Persons are begotten by the Spirit of God, impregnated by the Word, and born of water. In one sense a person is born of his father, but not until he is first born of his mother. So in every place where water and Spirit, or water and the Word, are spoken of, *the water stands first*. Every child is born of its father when it is born of its mother. Hence the Saviour put the mother first, and the apostles follow him. \* \* \*

Now as soon as, and not before, a disciple, who has been begotten of God, is born of water, he is born of God, or of the Spirit. *Regeneration is, therefore, the act of being born.\**

One branch of this great mission, self-imposed on this redoubtable Reformer, was to restore to the "sects," which he proffered to lead out of Babylon, "a pure speech." He was to make the Christian system so plain, that every person could understand it, and therefore become a Christian.

Dr. Jeter calls the language quoted, "unintelligible jargon," at which Mr. C. waxes quite wrathful. At the risk of a volley of displeasure from Bethany, we express the same opinion, and shall be mistaken if a similar impression is not produced on the minds of our readers.

Can such expositions lead men into the knowledge of the Holy Scriptures?

But what is the true exposition of John iii. 5—Titus iii. 5—and the "washings," mentioned by the inspired writers? One general principle pervades them all.

Nicodemus, a member of the Jewish council, and a teacher of the Old Testament in Israel, was seriously disposed. He had heard Jesus preach and seen him perform miracles. In modern parlance, he would be called "an anxious inquirer." Naturally, he was courageous, of which he gave proof, by boldly aiding Joseph in preparing the body of Jesus for burial, when all his disciples had fled. He desired a private interview, when he could converse without interruption; therefore he visited him by night, when the multitude had retired. The manner of his introduction is proof that he was far from the condition of a proud Pharisee, or a self-righteous unbelieving Jew: "*Rabbi, we know thou art a teacher sent from God: for no man can do the miracles thou doest, except God be with him.*" Jesus instructed him in two fundamental lessons of the Christian system: First, the necessity of a spiritual change, a renovation of man's moral nature, purifying him from sin. Second, he unfolds the Gospel method of salvation, through an atonement—a Divine mediator, by an allusion to the serpent being placed on high, in the wilderness, as the only antidote to the dying Israelites; then, by the annunciation, that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The first lesson, of course, is taught in figurative lan-

guage: for it could have been taught in no other—" *Except a man be born again (or from above), he cannot see the kingdom of God.*" The marvel was, that Nicodemus should take this for a literal birth. He did not comprehend the allusion; though "born again" was a Hebraistic simile to denote making a proselyte to civil privileges, among the Jews\*.

Did Christ leave this inquiring Jew under his mistake, and talk in blind and unintelligible terms about baptism, and yet not employ a word that would express the ordinance? Did he turn from the subject of a new birth, and talk about an institution of the Christian dispensation, about which Nicodemus made no inquiry, and concerning which he needed no instruction? He proceeds to enlighten him on the new birth, by an allusion, that as a student of the Prophets and a teacher in Israel, he ought to have understood.

" *Except a man be born of water, even of the Spirit, he cannot enter into the kingdom of God.*" We use the term *even*, as expressing exactly the relation of two or more figures, different in form, but containing the same idea. *Kai* has this use frequently.† The style is Hebraistic.

Reference must be had to the Old Testament, where water, in all its forms of application, is employed to express the influence of the Gospel, through the mighty working of the Holy Spirit, under the reign of the Messiah. We give the following examples from many others: "In the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water." (Isai. xxxv. 6, 7.) "For I will pour out water on him that is thirsty, and floods upon the dry ground. I will pour out my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses." (Chap. xliv. 3, 4.) Here is a parallelism with John iii. 5; a common Hebraism, where two or more figurative phrases are employed to express the same idea; as pouring out water, and pouring out the Spirit. We need not say to scholars that the term "Spirit" is a figurative expression, the same as

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\* Gill in loco.

† Sharp on the Greek article. Parkhurst's Greek Lexicon, Art. *Kai*, No. 3.

water is. So, born again, and born of water, *even* of the Spirit; "washing of regeneration, *even* the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour," is to be interpreted by the same rule.

In reference to the salvation of the Jews, under the Gospel, the Prophet Ezekiel uses the following language: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and all your idols will I cleanse you. And a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes etc.," (Chap. xxxvii. 25-27.)

The allusion in John iii. 5, was to the language of the prophets, which Nicodemus ought to have perceived, and not to baptism, as some have fancied. Not a word was said on that subject during the discourse, so far as John, or any inspired writer, has given testimony.

As a further illustration, the Saviour refers to the wind blowing as it listeth, as a matter not within the range of ordinary comprehension. All this was new and marvellous to the Jewish teacher; yet he manifested an humble and docile temper, and the presumption is, he went away greatly enlightened with these new views of the Gospel method of salvation.

It is not strange that in the early ages of Christianity, learned and good men should have indulged in such vain and ruinous speculations, as to fancy that baptism was taught in the figurative passages we have considered. Their imaginations were exuberant and unrestrained in the absence of just and fixed rules of exegesis. They wandered wherever fancy guided them, and baptism soon became a Soul-Saving Institution. Whether they regarded it efficacious in changing the *heart*, or the *state* of the subject, we cannot so readily determine. Whether it was the means appointed of God to remove the *guilt* of original sin, or its *moral pollution* in the soul, is not of material importance. Either view was radically wrong. Not finding anything to their purpose, where the institution was mentioned in the New Testament,



they looked where "water" and "washing" occurred, and thus opened the highway for a long series of errors that still afflicts three-fourths of Christendom. What a pity our modern Scotch "Reformer" could find nothing more truthful or substantial than this antiquarian error of baptismal regeneration, sustained by false exegesis, on which to establish his sect.

We ought not to dispose of this branch of the subject, without exposing the false exegesis about the "remission of sins" by baptism. Certain passages in the Apostolic writings, without regard to their connection, on the rule of comparing Scripture with Scripture, or any correct rule of interpretation, are reiterated by the "Reformers," as though repetition would give them force and meaning. The fallacy of this dogma has been detected and exposed by at least a dozen of able writers in our periodicals, and by sundry pamphlets and volumes, and, yet, it is repeated with all confidence and assurance. We select the expression in Acts ii. 38, as the most plausible: "*Then said Peter unto them, Repent, and be baptized every one of you in the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*"

An old and common sense rule of interpretation has existed among plain and unlearned Baptists—that we should compare Scripture with Scripture to find out its meaning. Peter was acting, for the first time, under the commission, or series of instructions, given to the Apostles by Jesus Christ after his resurrection from the dead. Our opinion is, that these instructions, as recorded by Matthew, Mark and Luke, were given at various interviews, during the forty days before the ascension. This was specially the case with the words recorded by Luke (xxiv. 45–49): "*Then opened he their understanding, that they might understand the Scriptures, and said unto them, 'Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day. And that REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME, among all nations, beginning at Jerusalem. And behold ye are witnesses of these things. And behold I send the promise of my Father upon you: but tarry at Jerusalem until ye be endued with power from on high.'*"

It appears from the narration that he then led them out to

Bethany, near where the Mount of Olives was situated, "and lifted up his hands and blessed them." While performing that act, "he was parted from them, and carried up into heaven." (Compare Acts i. 4-9, by the same historian.)

The Apostles returned to Jerusalem, and with a company of disciples, men and women, where they engaged in prayer daily, for the period of eight or ten days. Here was the first Christian Church in an organic form, being in number about one hundred and twenty persons. The members chose from their own body Matthias, to the office of Apostle, in place of Judas; "and when the day of Pentecost was fully come, they were all, with one accord, in one place." This was, probably, in the Temple. Then followed the baptism of the Holy Ghost—that "gift" which was foretold by John the Baptizer. The most prominent and lasting effect was the ability to speak intelligibly in the languages of the nations with whom they would hold intercourse, and where the Jews were dispersed.

The phenomena, exhibited miraculously on the occasion, were the testimony of God to the Divine mission and Messiahship of Christ, and of his ascension on high. All these displays of Divine power were soon noised through the city, and brought together, in great numbers, two classes of people. The first mentioned were "devout Jews," from all the nations where that people were dispersed, and who, at this crisis, had come to Jerusalem to keep the national festival. These were "amazed" and "marvelled," to hear these Galileans speak in the languages where they resided, and which they spoke as their vernacular. They did not mock or revile, but said "one to another, What meaneth this?"

Another class mocked, and charged the Apostles with inebriation. Peter, standing up with the eleven, addressed the revilers—declared that this strange and marvellous work had been foretold by the Prophet Joel—arrayed before them the proofs of the Divine mission and power of Jesus Christ, who, being "delivered" into their hands, "by the determinate council and foreknowledge of God," their "wicked hands had crucified and slain, but that God had raised him from the dead." He brought home to their consciences proof upon proof, that Jesus of Nazareth was the true Messiah, and only Saviour of sinners.

"Now, when they heard this, they were pricked in their heart." The word rendered "pricked," as our judicious critics remark, answers precisely to our word *compunction*, and denotes sudden and acute grief. They were filled with anxiety and alarm. Their guilty consciences were suddenly aroused to moral sensitiveness. They were filled and overwhelmed with sorrow and consciousness of guilt, that they had put to death their own Messiah; they feared and deprecated his wrath, for he was alive, and Lord over all. They had imbrued their hands in the blood of an innocent person, and that person now was King, with infinite power; the Governor of the world. They expressed the emotions of sinners under deep conviction of their sinfulness and guilt, and cried out, in the agony of their souls, "*Men and brethren, what shall we do?*"

Here were three thousand sinners, on the brink of despair, crying to Peter for instruction and hope. What a fearful responsibility rests on that man! Not two months had passed away since he shrunk from his duty; fear overwhelmed him, and he denied his Lord. But he became truly penitent on the spot, received forgiveness, and is now honored as the presiding apostle on this memorable occasion. His directions are simple, plain, intelligible, and in exact accordance with the instructions given him on the day of the ascension. "*And that repentance and remission of sins should be preached IN HIS NAME, among all nations, beginning at Jerusalem.*" In exact accordance with these instructions, "*Peter said unto them, Repent and be baptized, every one of you, IN THE NAME OF JESUS CHRIST, FOR THE REMISSION OF SINS.*"

It would violate much that is affirmed in other passages of Scripture, upon the forgiveness of sins through faith in Christ, besides involving the subject in a hundred inconsistencies, were we to put the construction on this text, that the remission of sins is obtained through baptism, as do the Campbellites. But to connect remission of sins *with the name of Jesus Christ* is in harmony with the tenor of Scripture, wherever the phrase, "the name of the Lord," occurs.

But what was the effect of the teaching of Peter? "*Then they that gladly received his word were baptized,*" etc. Were



they baptized in an impenitent state? By no means. Were they baptized under the pressure of a guilty conscience, that they might obtain relief thereby? Certainly not. "They *gladly* received his word." The term *αἰνεῖν* signifies joyfully, readily, willingly. It expresses exactly the state of mind a true penitent feels, when the guilt of sin is removed from his conscience, and he rejoices in the pardoning mercy of God. The instructions given to Peter were to preach the remission of sins, by virtue of "*the name of Jesus Christ.*"

The "*name of the Lord,*" in reference to Christ, we have traced through both the Old and New Testaments. It conveys something more than mere authority to act. Calling on the name of the Lord has the promise of salvation, and by consequence of forgiveness. (Acts iv. 12; Rom. x. 13, *et al.*) The phrase expresses the office work of Christ as Mediator. Remission of sins, according to Luke, as already repeated, is obtained only through the *name of the Lord*. The instructions recorded by Luke say nothing about baptism. If baptism was the appointed instrumentality of remission, surely the divine Teacher would never have omitted it in his discourse, while giving specific instructions to the apostles how to begin their work in Jerusalem. In Acts ii. 38, baptism is not represented as the procuring cause of remission, but, as in all other instances where a mention is made of the ordinance, as a *sign* or attestation of pardon. It represents, as a symbol, our being dead to sin and alive unto God. No one should be baptized until he can give the church and the administrator satisfactory evidence that he is *in* Christ Jesus by a true and living faith, and can enter into his service joyfully.

These observations will apply to all the other fragments of Scripture, that by a false exegesis are made to teach a dogma not in accordance with the general tenor of Scripture where baptism is mentioned.

There is another topic quite as important as any on which we have written, that for want of space we can only give a passing notice. **THIS IS THE WORK OF THE HOLY SPIRIT IN REGENERATION AND CONVERSION.** Mr. Campbell, after being hard pressed by several opponents, and as a polemical con-



trovertist, and putting forth his best tactics to evade a direct reply, admits the doctrine in theory, but with so much drawback, and so many qualifications, as to leave many in doubt whether he believes the doctrine in a truly evangelical sense. For many years he affirmed the Spirit to be *in* the word, and adopted the illustration of Elder Walter Scott, one of his earliest and firmest adherents, that as the cutler, in making and tempering the sword, conveys to the weapon his own skill, and it really becomes a sharp-cutting instrument, so the Holy Spirit, as the author of the word of truth, has given it effective power.

It is certain that many prominent men of the sect of no mean acquisitions, not only discard all spiritual influence in quickening the sinner, but they revile and ridicule all such agency. One of the order, who was quite successful in making proselytes in Illinois and Missouri, some years since, and baptizing large numbers "for the remission of sins," was quite bold in his denunciations of all direct spiritual influence before baptism.

He had the talent of a "stump orator," and his style of address was well calculated to arouse and excite the interest of the rude and thoughtless. Sober-minded Christians, and even some of his party, were mortified and pained to hear him. "Where did the Spirit strike you? On your head? in your leg? or under the fifth rib?" are specimens of the blasphemous ribaldry he poured forth.

But whatever *theory* Mr. C. and his fraternity may entertain about the mighty working of the Holy Spirit in regeneration and conversion, it has no practical influence on their mode of working. Prayer for spiritual influence to convert sinners is discarded by the system. Sinners who are in a state of inquiry are not instructed to pray for mercy and pardon, but to be baptized as the antidote to all their spiritual troubles.

One fact deserves notice. We have looked over a dozen volumes of the "Harbinger," where, in some of the last pages, the caption, "*News from the churches*," is found. This contains extracts from correspondents throughout the connection, of religious meetings, often protracted for several days, and

the number of conversions by baptism. In not a single instance did we find any direct expression, or even an allusion, to the agency of the Holy Spirit in the work. There is a remarkable uniformity in these reports. Practically, the agency of the Holy Spirit has no place in this modernized "ancient gospel." For further facts and proofs on this subject, we refer our readers to "CAMPBELLISM EXAMINED," by Rev. Dr. Jeter, who has discussed this subject in controversy with great clearness and power.

Mr. C. has some peculiar phrases he employs in setting forth the views of his opponents, that leads one to suspect he has attempted to restore a "pure speech" to mental science, as well as to Christianity. He represents others as teaching "that the Holy Spirit operates on the *naked spirit* of man, without His word and ordinances." He employs the terms "impact" and "contact." "*Physical*," to express the fact of the Spirit of God exerting an influence on the human spirit, has been employed so frequently, and for so many years, that we surmise he has some peculiar notions about spiritual existence. It resembles the twaddle of the "spirit-rappers," though Mr. C. is far from being a materialist. What peculiar metaphysical notions he has about the nature and mode of operations of a spirit, we cannot quite make out. His objection to the common doctrine of spiritual influence seems to originate in some peculiar philosophical notions. He appears to think that all ideas, thoughts and *emotions*, enter the mind through the bodily senses. Human spirits in this state of being, communicate with each other through the sensorial organs. But where is the philosophical objection against the Holy Spirit—an infinite and intelligent agent—while executing the work on earth assigned him by Jesus Christ, operating on the spiritual nature of man? Does any one fancy such an operation, resulting in a change of heart, will interrupt or destroy free agency, or the accountability of man? Every one knows that men, by arraying motives before the minds of their fellows, change their determination and course of action. The temperance reformation is an illustration of this fact. Has free agency been interrupted or destroyed in the reformed inebriate? The fact is,

the metaphysical speculations of the multitude, and of some men who think, are predicated on the properties and laws of material existence. If man (as is the fact) can influence the mind of his fellow-man through the medium of words, cannot the Infinite Spirit, who knows every spring of action and emotion, and every mode of access, so influence the spirit of man, as to produce a radical change of the affections, and form an entirely new character in him, without any encroachment on his free agency?

It appears to us that the objections to a radical change of heart, by the mighty working of the Holy Spirit, are as unphilosophical as they are unscriptural. The *truth* of such a change rests on two things: *First*, The testimony of God in the Scriptures. All human speculations are worthless, when placed in opposition to divine testimony. *Secondly*, On the fact, that great numbers of persons, in every period of the gospel history, have professed to be thus changed, and could give an intelligible account of its antecedents and consequences in their views and emotions. They have given ample proof of such a change by a new life—a life of holiness, and consecration to God. They have been turned from darkness to light—from hatred to love—and from the power of Satan to God. We do not call in question the instrumentality of the gospel, which the Holy Spirit honors by an efficiency that proves effectual. He *induces* sinners to receive the gospel, to repent of their sins, to believe in Jesus Christ; that is, *love* him and *trust* in him for pardon and redemption. The Holy Spirit imparts spiritual life where moral death reigned.

It would be instructive to trace the practical working of Campbellism in its stealthy introduction into the Baptist churches in the Mississippi Valley, through the agency of the CHRISTIAN BAPTIST; which, if not designed, was certainly managed with skill to produce certain effects. Its general course was to pull down indiscriminately whatever opposed the introduction of radical notions, under the plausible and unsuspected name of "Reformation."

At the period Mr. Campbell commenced openly and publicly his reforming process, there were many defects in doc-



trine and practice in the Baptist churches in this valley. Crude notions on Christian doctrines prevailed in some parts, that in former times would have been called *antinomian*. Amongst this class were great defects in both spirit and practice.

The churches were suffered to grow up in penurious habits about sustaining pastors. The habitual study of the Scriptures, family prayer, the religious education of children, and self-denying efforts to send the gospel to the destitute, with religious worship on every Lord's day, were too much neglected. What originated in necessity in the early and scattered settlements, became a custom of holding regular monthly meetings only, and the same minister attended three and four large churches.

Many of the ministers possessed a gift of exhortation, but were quite deficient in ability to expound the Scriptures, and teach the churches "all things" that Jesus Christ commanded. Intelligent ministers and laymen saw these evils, and sought to correct them in a kind and faithful manner. But men of sanguine temperament could not wait for the slow process of successful reform. They joined the Scottish Reformer, and aided in tearing down what they once had attempted to build up.

Mr. Campbell attacked these evils with ability, and without discrimination, and in a temper and language that did more harm than good. His plan of reformation was radical. He sought not to improve the condition of the churches. All were in Babylon, and admonished to come out. He declared, "*The present popular exhibition of the Christian religion to be a compound of Judaism, heathen philosophy, and Christianity.*"\*. He proved it from Mosheim's description of the corrupt Christianity in some of the early centuries. The gospel had been buried for ages under a mass of rubbish, and he was self-commissioned to disinter the precious treasure, and spread it through the world. His plan of reform was a radical revolution, and hence he attempted to sweep away all the "sects," including the Baptists, to which he then belonged. His suc-

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\* Christian Baptist, Vol. I., August, 1823. Condensed volume, p. 9. This sentence he first published seven years previous.



cessful debates and imposing "orations" gave him influence. Yet, when he had done his utmost in gradually demolishing the principles of the denomination, and perverting the ordinance by which they were distinguished, and the day of trial came, Baptist churches and associations were compelled to drop him and his fraternity from Christian fellowship and communion. It is surprising how small a number, in proportion to the whole denomination, in this valley, were drawn away. This contest raged from 1830 to 1835. In the secession there were less than one hundred Baptist ministers, and about the same proportion of laymen who made up his recruits. They struggled hard to retain a place in the churches and associations, but there was firmness and promptness among the churches when called to act. The Campbellites raised the cry of persecution and proscription, but it proved unavailing. In about five years the separation was completed, and, as the minutes of our associations at that period show, the loss in numbers was more than made up by converts.

For some ten years, the regular Baptist churches in this Valley were placed between two fires. Campbellism assailed them on the one side, and the Antinomian and Anti-mission party were an annoyance on the other; but the denomination sustained its ground, and, at the same time, made rapid progress in the right direction. These facts show that, with all the deficiencies in the denomination, the substantial principles of the gospel were deeply rooted in the minds and hearts of the Baptists in this Valley. Perhaps no principle was more firmly fixed, and was carried out more practically in our churches, than the belief in the work of the Holy Spirit in conversion. What has popularly been called "an experience of grace," to be told by candidates for baptism, has not yet lost its hold on all who have been instructed in this truth.

For about twenty years Campbellism has received its accessions, to some extent, from Methodists and Presbyterians, but mainly from speculative and religiously-disposed non-professors.

Many of the things Mr. Campbell attempted to destroy in.

the "Christian Baptist," he has built up in the later volumes of the "Harbinger." Associations of churches, Bible Societies, Missions, Tract Societies, and colleges for the education of the ministry, were all assailed with a fierceness that threatened their demolition in the region of his influence. "Coopering Societies" now answer the purpose of our associations. They have the "Christian Bible Society," the "Christian Publication Society" for books and tracts, societies for itinerant missions at home, and a Foreign Mission Society for distant countries.

And yet, the master mind in this system has made no acknowledgments, not even an apology for his wrong-doings, and inveterate hostility to such institutions from 1823 to 1830. It then was his policy to tear away everything, lest he should seem to build on other men's foundation.

We have only space left to advise our readers, who desire a more complete summary of this "Reformation," to procure the work already mentioned, from the pen of Rev. J. B. Jeter, D. D., under the title of CAMPBELLISM EXAMINED, with the supplement annexed. It is an admirable specimen of Christian candor and courtesy in controversy, while it exposes the errors and fallacies of the whole system in an effectual manner. Mr. Campbell has reviewed this work in nine articles in his "Harbinger," but he has failed in defending his own system, and in detecting and exposing any important mistakes in the work of Dr. Jeter.

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NOTE REFERRED TO ON PAGE 499.

It was our pleasure to listen to Mr. Campbell, some years ago, on one of his visits to Philadelphia, when his peculiar sentiments constituted the principal theme of discourse. His views of the *necessity* of baptism were stated with much force, and illustrated in a manner which must have been convincing to all who heard him—what importance the speaker attached to this ordinance of our holy religion. It was not difficult to perceive, as he advanced in the argument, that he was preparing the way for an announcement of vital interest. At length the point was reached, and the following statement was made:

"It takes four things to spell salvation, just as it takes four letters to spell the word *e-v-i-l*. Take one of these letters from the word, or transpose the letters, and they will not spell the word evil, they will spell something else. Just so it requires *faith, repentance, baptism* and the *Holy Ghost*, to spell salvation.

"Now, don't go away and report that I said baptism will save you. You may be baptized in all the waters of the world, and yet not be saved. But I do say it takes these four things to spell salvation."—Eds.

## ARTICLE II.—TRADUCIANISM AND CREATIANISM.

Translated for the Christian Review, from the German of Franz Delitzsch.\*

[Dr. FRANZ DELITZSCH, the associate of Hofman, at Erlangen, is distinguished throughout Germany as a theologian and philosopher, a linguist, and biblical scholar, of the Evangelical party. The translation below is made from a recent work of his, entitled "Biblical Psychology." He here maintains the doctrine, to which Augustinian theologians have been most inclined—that the soul of man is *propagated* with the body—in opposition to the more common view that it is *created*. This subject is of great interest to theologians; for it is inseparably connected with a thorough discussion of *original sin*. It is presented by our author in a profound and interesting manner, and with a profusion of learning, and cannot fail of eliciting, what it deserves, more than ordinary attention. A very few sentences are omitted in the translation, by which the article is thought to lose none of its real value, and to be better adapted to our readers.—EDS.]

DISREGARDING the peculiar answers which might have been or really have been given to the question, it may be plainly put thus: Are the spirit and soul of man since the creation of Adam the *direct* or the *indirect* productions of God? Psychology cannot withdraw from this question, even if it should be compelled to conclude that it admits of no answer; nor may Biblical psychology retire from it, for not only a long array of Scripture expressions, but also facts in the history of redemption, stand in the closest connection with the subject. Its importance, when viewed in its relations to the doctrines of the incarnation and original sin, is evident. Accordingly, from the earliest times to the present, this question has been agitated in the Church with great zeal and earnestness. Tertullian, in the primitive Church, was the most bold and decided defender of Traducianism. According

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\* System der Biblischen Psychologie von Franz Delitzsch, Dr. der Philosophie und der Theologie, &c. Leipzig, 1855.

to Hieronymus, the greatest part of the occidentals held the same views: *maxima pars occidentalium*. Hieronymus himself was a firm believer in the doctrine of Creatianism, and so were most of the oriental Christians, in so far as they did not pay homage to the doctrine of the preëxistence of the soul, as probably Clement of Alexandria did—a doctrine which is as much at war with Traducianism as it is with Creatianism, which regards as identical the origin of the body by propagation and that of the spirit by direct creation. Augustin, whom we might have supposed to be a most exclusive Traducianist, struggled with this question all his life long; and it does his scientific acuteness and his sincerity great honor that he openly confessed that he was not satisfied with either side, but wavered between the one and the other, although Pelagius made use of the doctrine of Creatianism in his attack upon that of original sin. From this wavering of the great teacher of the Church, in which, from too great fear of materialism and emanationism, he rather inclined to the side of Creatianism, and from the growing tendency of the anthropology of the Church towards semi-Pelagianism, it may be explained how the prevailing teachings of the Church became more decidedly creatianistic. Nor should we here overlook the influence of Aristotle, who teaches that the rational soul comes into man from the Deity *from without*—*ὑπαθεν*. The Roman Catholic church rested in this notion, which it had received from the scholastics, and all the more firmly because the Lutherans in great part, and almost universally, adhered to Traducianism.\* Antony Günther has defended Traducianism with shrewdness, on the ground of the essential dualism of spirit and body; for he declares emanation and propagation to be exclusive attributes of human life, and asserts that the soul only is begotten along with the body, while the spirit originates in the immediate act of the Creator. The same opinion is held by Baltzer in his *Diss. de Modo Propagationis Animarum* (1833), by Stau-

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\* For an instance, see Balth. Meisner, in his *Philosophia Sobria*, and Theod. Thummius, against whom the Jesuit, Wangner-Eck, wrote his essay, *De Creatione Animæ Rationalis* (1628). The Calvinistic theology, viewing the justice of God from the stand-point of predestination, knew how to submit more easily to Creatianism.



denmaier in his *Dogmatik*, by Gargauf in his *Psychologie des St. Augustinus*, and by many more adherents of Günther's system. On the other hand, Traducianism has, in the Church of Rome, only a few solitary representatives, as Klee, Oischinger, Mayrhofer and Frohschammer. In the Lutheran church, the prevailing opposition to the semi-Pelagianism of the Church of Rome favored Traducianism to such a degree, that Creatianism was rejected by the systems of dogmatic theology as almost heretical. Melancthon, indeed, deprecates a decision of this question. Brentius, along with most of the Calvinistic theologians, was decidedly on the side of Creatianism, but, as Quenstedt remarks, *Solus fere ex γρηγορις Lutheranis*. The shrewdness and penetration of our dogmatic theologians, in their examination of this question, deserve all praise. Later Protestant inquirers [as, for example, Göschel, in his *Lehre von den letzten Dingen*], separate spirit from soul, and maintain that the latter is originated by propagation, and the former produced by direct creation. But this, according to our view, in section 4, is an impossibility.\* It is not necessary to enter upon any further refutation of the doctrine of semi-Traducianism. The spiritual, psychical life of man is either God's repeated, immediate production, according to the Romish belief, or it is his mediate production by ordinary generation, agreeably to the old doctrine of Lutheranism. We will now inquire upon what and in favor of what the sacred Scriptures decide.

Forasmuch as Holy Writ nowhere expresses anything in the way of doctrine as to the origin of the spiritual, psychical being of man in distinction from the origin of the physical being of man, it is impossible to arrive at any certain conclusion in the customary way of citing Scripture proofs; and we cannot wonder when Augustin says, *De re obscurissima disputatur, non adjuvantibus divinarum scripturarum certis clarisque documentis*. We are to look for proof, not in single passages of Scripture [as, perhaps, Gen. xlv. 26, and Acts xvii. 26], but to facts which are manifest throughout the Word of God—facts which, in our judgment, set aside the doctrine of Creatianism.

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\* See note at the end of this article. p. 526.

I. Among these facts, the first we shall mention is that of the creation of woman. The act of the divine ἐμπνευσις, in which the spiritual, psychical life of man originated, was not repeated at the creation of woman (Gen. ii. 24); for which reason Paul says (1 Cor. xi. 8), without any limitation, γυνή ἐξ ἀνδρός. The declaration of Adam, that the woman was bone of his bones and flesh of his flesh, does not make against this view, for he points out matrimony only as a union of man and woman, אָדָם וְאִשְׁתּוֹ, without excluding the idea that marriage is the intercourse of two souls mutually perfecting each other. This assertion has, indeed, reference to an exterior relation, which is apparent to all; but then it does not deny that there is an important supernatural background. Compare with this relation of woman to man, the antitypical relation of the Church to Christ, according to Eph. v. 22. And the Church is not only ἐκ τῆς σαρκὸς αὐτοῦ, but also ἐν πνεύμα with Him (1 Cor. vi. 16). She derives her existence and life from Christ's bodily existence, indeed; but most of all from his Spirit.

II. Another fact which we oppose to the doctrine of Creatianism is the Sabbath of creation. This Sabbath is a strongly-marked limit made by God between his immediate creating foundation and his mediate creative administration. The language of Scripture makes no distinction between the immediate and mediate works of the Creator; but, apart from modes of expression which do not discriminate with scholastic acuteness, we assert that the Sabbath of creation rests upon facts which cannot be harmonized with the notion that God is still bringing into existence, daily, millions of souls by immediate creation. The Scriptures know nothing of a *creatio continua* in any literal sense of the phrase; for the participle בּוֹרֵא in the description of the divine attributes, in Isa. xl. 28, and xlii. 5, may refer either to past time [*who created*] or to no particular time. The declarations that God makes our souls (Jer. xxxviii. 16; Isa. lvii. 16), and that God's Spirit makes us and the breath of the Almighty inspires us, according to Job xxxiii. 4; that God forms the spirit within us (Zech. xii. 1), [compare Isa. li. 13,] are no proof at all in support of the doctrine of Creatianism; since

these texts, without distinguishing between immediate and mediate works of God, refer the origin of our spiritual, psychical being back to the absolute cause and power of God as its final ground; and since, in other places, it is presumed that every mediate production is only the repetition of the first immediate production (Ps. cxxxix. 15; Job. xxxiii. 6). In like manner, the formation and quickening of the foetus are attributed to God (Ps. xxii. 10; cxix. 73; cxxxix. 13-16; Job x. 8-12; xxxi. 15; Isa. xlv. 2). [Compare with these texts Matt. vi. 30, where our Lord speaks of the lilies of the field, in seeming harmony with the doctrine of Creatianism, as does Paul (1 Cor. xv. 36-38) respecting the seed of the plant.]

III. A third fact which makes against Creatianism, is that of hereditary sin. If, between all men and the first created pair, who became sinful, as the Scriptures teach us, and as thorough self-knowledge confirms by way of experience, there exists a close connection, in virtue of which every individual regards the beginning of the human race his own beginning; so that not only the sin of the race is his sin, but, also, the transgression of Adam is his transgression, and, therefore, his guilt also;\* then it is utterly impossible that the spiritual psychical being of man should be otherwise than self-perpetuating, in virtue of the creative foundation and the preserving providential coöperation of God, and, therefore, the human spirit, as little as the human body, is the immediate work of God, repeated upon the production of each individual of the race since Adam. It has been sophistically maintained by Roman Catholics, that it is only by admitting the truth of Creatianism, that we can speak of inheriting the sin of Adam, inasmuch as the divinely-created spirit, entering in at the same time with the sensuality derived from Adam, partakes of the sin inherent in that sensuality.† But the real state of things as to hereditary sin, teaches that man, as soon as he arrives at the discovery of his moral existence and individuality, finds the whole circumference of his being pervaded by sin. He finds not only his physical state, but the totality of his whole being, plunged in the flesh—σάρξ.

\* Hofmann, Schriftbeweis, i. 486. † B. Staudenmaier, Dogmatik iii. 447-449.

in and with which sin is inherited; so that the sinful condition of the entire being of the individual anticipates his actual, and self-conscious, and self-determining life; in other words, goes before the beginning of his personal life. But if we admit that the spirit of each individual is a work of immediate creation, it necessarily follows, in opposition to divine revelation and human experience, that the spirit of man stands apart from all relation to original sin; that it is God himself who involves the human spirit in the consequences of original sin; that there is only a sinful state of nature inherited from one man to another; but no hereditary sin which embraces his whole personality, and no hereditary guilt whatsoever; that, in reality, every instance of man's incipency is a new beginning of the history of mankind: for, since liberty is involved in the very idea of spirit, and since God cannot, without becoming himself the author of evil, create, in the spirit of man, the impotency of bondage, there is no absolute necessity that the spirit should submit itself servilely to the sinful Adamic *σάρξ*, and there cannot, at least, be any question as to the imputation of a state of hereditary sin, as long as the spirit has not actually consented to this state, and has not blotted out in itself the image of God. Such and similar conclusions, at variance with Scripture and experience, necessarily follow from the doctrine of Creatianism in its relation to hereditary sin. Augustin deeply felt the force of these difficulties. When the young Vincentius Victor, who disapproved of Augustin's vacillation, very resolutely advocated the doctrine of Creatianism, Augustin very seriously reproved his youthful rashness, and, although himself the oldest teacher, earnestly besought Hieronymus, and others, to help him over the difficulties of Creatianism—difficulties which Pelagius knew so well how to employ to his own advantage.\*

IV. The doctrine of the incarnation also bears strong testimony against Creatianism. Whenever the Scriptures speak

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\* Compare Gangauf, pp. 250-266, where the position of Augustin to the subject in question is set forth with praiseworthy impartiality. It is not true, as Staudenmaier in his *Dogmatik* says, that Augustin, after many inward struggles, became convinced of the truth of Creatianism. Even in his *Retractations*, he still confesses that he is not able to answer this question (*nec tunc sciebam, nec adhuc scio.*)



of Christ in allusion to the humanity of his person, they regard it in the light of generation, conception and birth, never in the light of immediate Divine creation. While Christ's beginning in time corresponds to the eternal beginning of his existence. He is, according to his human nature, *υἱὸς τοῦ θεοῦ*; but so that he is, at the same time, in every sense, *υἱὸς τοῦ ἀνθρώπου*. He has everything belonging to the essential condition of humanity. On the one hand, partly *ἐκ πνεύματος ἁγίου*, on the other, partly *ἐκ γυναικός*. Christ has, from Mary, through the operation of the Holy Spirit, not only His body, but, also, His spirit and His soul. It is only upon this supposition that He can be called [not merely according to the natural basis of human existence] our *ἀδελφός*; and it is only upon the supposition that, with respect to all the essentials of human nature, He has His roots in His oneness with humanity, that it was possible for Him to effect a universal redemption of mankind: for assuming as their starting point Gregory Nazianzen's proposition, *τὸ ἀπρόσληπτον ἀθεράπευτον*, our dogmatic theologians say rightly, *Si Christus non assumsisset animam ab anima Mariæ, animam humanam non redemisset*.\*

The last and chief support of Creatianism, is the following proposition:—"It is a materialistic notion that the spirit can propagate itself, just like the body, which has parts." This proposition, however positively put forth, expresses only a philosophical prejudice applied to the Holy Scriptures: for, while they teach in both Testaments *πνεῦμα ὁ θεός*, they reveal to us an eternal generation and birth in the Divinity itself [*ὁ πατήρ* and *ὁ υἱός*], and an eternal emanation of God, the Holy Spirit, from God the begetter, and from God the begotten. Also, Wisdom, in Prov. viii. 24, says, *הוֹלֵךְ*; and the Scriptures do not hesitate to speak of God's creative producing *הוֹלֵךְ*, Job xxxviii. 28, and *בָּרָא*, Ps. xc. 2, Deu. xxxii. 18, compare *בָּרָא*, Ps. xc. 2; and his new cre-

\* These proofs against Creatianism are found already very well collated in the *Delineation of Psychology*, by E. A. Mirus, in his *Short Questions from the Pneumatica Sacra* (1710) pp. 206-209. Reference is here rightly made to Gen. v. 3. The image of God did not propagate itself without mediation but with mediation, by means of Adam's self-decision, which ensued in the meantime, on which account human mediation is rendered necessary for the origin of the whole man—even of his spirit.

ative producing *ἀναγενναν*, 1 Pet. i. 3, and *ἀποκνεῖν*, James i. 18. They ever speak of a Divine σπέρμα, 1 John iii. 9; compare 1 Pet. i. 23. The Scriptures could not speak and teach thus, if generation and division, indivisibility and incapability of begetting, were coincident notions, and if there were not a mode of generation corresponding to the substance of the spirit, agreeably to which mode, the essential difference between spirit and matter remains untouched.

After adducing these proofs against Creatianism, the one passage in Scripture, Heb. xii. 9, which speaks most in favor of the doctrine, cannot shake our conclusions. Our parents, as *τῆς σαρκὸς ἡμῶν πατέρες*, are there opposed to God as *πατὴρ τῶν πνευμάτων*. It must be observed that God, as the God of the spirits of all flesh, is also called (Num. xvi. 22; xxvii. 16) *πατὴρ*, and it is not written *τοῦ πνεύματος ἡμῶν*. The antithesis here is this, that our parents have begotten us into this carnal limited individual life, but that God is the last absolute cause of all created life in general.

The origin of man is, indeed, a mystery, according to Prov. xxx. 19 and Eccles. xi. 5. What the old Israelitish Wisdom says, that must the latest physiology still say. And yet, without attempting to explain this mystery, we can, on the ground of the Scriptures, and of our own investigations of them, lay down the following propositions :

1. In the spiritual psychical being of Adam was included, potentially, that of all men who should afterwards be born; for woman is, according to the Scripture, regarded without limitation, *ἐξ ἀνδρὸς* and the whole human race *ἐξ ἑνὸς αἵματος*, Acts xvii. 26.

2. With respect to the generic difference, this potentiality was a distributed one; for the origin of man, after the creation of Adam, is placed upon the condition that man knows the woman, and the woman the man. Gen. iv. 1. Compare Num. xxxi. 17; Judges, xi. 39. A Biblical mode of expression, which, as also *בְּזִנָּה*, is always used in speaking of human, but never of brute coition; because the former act, in distinction from the latter, is not merely of a carnal, but also of a psycho-spiritual description. It is a Scriptural allegory of the ancients, that the tree of mankind, with all its branches, as it stood before God in the mirror of wisdom, was originally

enclosed as a seed in the soul of Adam, which seed, since the creation of woman, is distributed both to man and woman.

3. Not merely in man, but also in woman, is the power of the entire man, who is to come into existence according to his spiritual and corporeal essence. This power resides in both in different proportions. Spirit and soul are in both, but \* in man the spirit is predominant, in woman the soul. From the fact that the Logos assumes from Mary the whole essential being of man, it follows that in woman there is the power of the whole man. And from the fact that the power is actualized in Mary by the agency of the Holy Spirit, it follows that the spiritual psychical being of man originates, while the predominating spirit of man is working upon the predominating soul of woman. [Compare מְרַחֵם, Gen. i. 2, with Luke i. 35.†] We might also refer to Gen. vi. ch., דְּרוֹחַת; but we are apprehensive that we might be accused of confounding things divine, natural, and demoniacal, against which we must solemnly protest. On the other hand, it is an undeniable truth that the divine and spiritual are very often the transcendental original type of the created and the natural, and that the latter afford an analogical type of the former. So the demoniacal of the dark magic also very often exhibits the copy in caricature of divine things, as we shall ascertain hereafter, by inquiring into some psychological facts of experience.

4. But how the corporeal spiritual man originates, that is a mystery, for the explanation of which the formula *per traducem*, borrowed from the propagation of the branches of the vine,

\* Where the Jewish Targum says, Gen. ii. 7, that God has created man סְרַמֵּק שְׁחִים וְחִיּוֹר [red, black, white], compare collection of small Midraschim, edited by Ad. Jellinek (part 1, p. 155): הָאִישׁ מְדַרְרֵעַ לָבָן וְהָאִשָּׁה מְדַרְרֵעַ אֲדָמָה [man propagates white and woman red]. This coincides with what has been stated above. For white (the color of light) is the emblem of the spirit, and red (the color of fire) the symbol of the soul, and black (the color of earth) the symbol of the body.

† This reciprocal relation is, no doubt, intended, and, as Basilios (after his friend Ephrem's former statement) strikingly remarks on the מְרַחֵם of the Genesis of Kosmos—κατὰ τὴν εἰκόνα τῆς ἐπὶ τῆς ξούσης ὀρνέως; and Maldonatus not less strikingly says (after Theophylact) in ἐπιτοκιάσει of the Genesis of the God-man,—sicut solet avis ova sua tegere, ut ejus calore pulli gignantur excludanturque.



is but a lame comparison.\* Comparatively better is what the ancients say: *Cum flamma accendit flammam, neque tota flamma accendens transit in accensam, neque pars ejus in eam descendit; ita anima parentum generat animam filii, ut ei nihil decedat.* But this, also, is but a comparison taken from the region of material things. We can only say, then, that, though in the world of angels, one spirit cannot beget another from itself; yet, such is the divine arrangement, that the spiritual psychical being of man, whilst united to matter, does, simultaneously with the propagation of a body, beget itself out of itself. But how this is effected is a mystery still greater than that of the origin of the body, which is merely a dim shadow of the more sublime and spiritual operation.

NOTE.—The reader will best understand the drift of our author's arguments, and at the same time acquaint himself with one of the most important points in Biblical psychology, and with expositions of Scripture which are highly valuable on their own account, if he will revert to the section to which the author refers (p. 519), the substance of which the translator has here rendered into English.

“*The false and true Trichotomy.*”

To say that the dichotomy alone, or that the trichotomy alone, of the human essence is in accordance with Scripture, is to say just nothing at all. Our prevailing theories of dichotomy and of trichotomy are so heterogeneous, that, in general, we cannot affirm that the one doctrine or the other is either scriptural or unscriptural. The sacred oracles in some places speak dichotomously, as in Matt. vi. 25, James ii. 26; in others very trichotomously, as in 1 Thess. v. 23, and in Heb. iv. 12. There is a false trichotomy, and in opposition to it a scriptural dichotomy; there is also a false dichotomy, and in opposition to it a scriptural trichotomy.

We start from the principle, that the Scriptures require us

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\* On this account Frohschammer (in his work *On the Origin of Souls*, 1854), rather calls his view Generatianism; “*Generare* is not *traducere*, but a secondary created *create*.” We agree with this Catholic inquirer in the above proposition, as also in his Dispute on the Dualism of Günther, which Zukrigl has refuted in his essay “Critical investigation into the essence of the rational spiritual soul, and the psychical corporality of man;” as also in the question, “In how far is the rational spiritual soul the form of the human body?” (1854.)



to recognize, prior to everything else, the duality of the human essence. For the account of the creation has this for its direct object, to wit, to give us a notion of the composition of man, and thereby to enable us to understand, on the one hand, the importance of his position in the world, and, on the other, the possibility of his dissolution by death. The Hebrew words, רוח and בָּשָׂר [Gen. vi. 3, and Isa. xxxi. 3] are antithetical; but the history of the creation could hardly point out more distinctly this antithesis than by representing man as rising from the earth by means of a union of the immediate breath of Jehovah with his body. It is a false speculation that would make man a being of one nature only; that is to say, that would create him out of one ingot or piece. Neither is the body the precipitate of the spirit; nor is the spirit, as Rothe, in his *Ethics*, would teach, the sublimate of matter. \* \* \*

If, in the next place, we regard dichotomy in its rudest modifications, we shall not find it difficult to prove its opposition to the sacred Scriptures. When our dogmatic theologians say that נִפְשָׁתָיָהּ (Gen. ii. 7), is not a *tertium quid* resulting from the union of the *corpus terrenum* and the *spiraculum vite*, but signifies that *compositum* which originates in it, we have only to say, in reply to them, that there is a sharply-defined difference between תָּחִיָּה (רוּחַ) and נִפְשָׁתָיָהּ according to which both spirit and soul are related to each other as cause and effect, and these are not absolutely identical, just as רוּחַ and נִפְשָׁתָיָהּ are by no means coincident ideas [1 Sam. i. 26; Ps. lxvi. 9; Prov. iii. 22; Job iii. 20, and x. 1]. There is another theory of dichotomy which was advanced at an earlier period by Hofmann, according to which the Scriptures are made to teach that man has a created soul, but not a created spirit. Against this view we might cite a host of texts, as Rom. viii. 16; 1 Cor. ii. 11, &c. However, it is worthy of consideration, because it is a practical proof of the strong impression which the supposition, which sways the *usus loquendi* of the Scriptures makes, namely, that the created spirit of man is an emanation from God. If this theory of dichotomy can be so applied, as lately by Hofmann,\* that the Scriptures are

\* Schriftbeweis, i. 254-261.

made to acknowledge just as much a created spirit as a created soul—both, however, not as being of two different substances, but so that they term the breath of life, as the condition of individual life, רוח, and term the individual life itself, in its own condition, נפש, the former as meaning the motive causative power, and the latter as the resultant being obtained; and that it is the eternal Spirit of God dwelling in man that is his breath of life, which is just as much his spirit as it is his soul—if, I say, this theory can be so applied, then Hofmann has indeed very correctly arrived at the difference between רוח and נפש. But, in the first place, I do not find the Scriptures teaching any indwelling of the absolute Spirit of God, which may be distinguished from the omnipresence of Deity in general, sustaining all created things in particular. Secondly, we must distinguish between substance and essence, and consequently concede that the spirit and soul are not different essences, but not concede that they may not, nevertheless, be different substances. \* \* \*

If, however, according to holy writ, the soul is related to man, not on the side of his body, but on the side of his spirit, then the soul is either one and the same with the spirit, or it is a substance emanating from it. That it is not one and the same substance with it, we will undertake to demonstrate; but not from a few isolated passages, where soul and spirit are mentioned in the same connection, and still distinguished from each other, as in Isa. xxvi. 9. Our principal proof is to be found, on the one hand, in Gen. ii. 7, agreeably to which the human soul stands related to the creaturely breath of life, just as the animal soul stood to the absolute Spirit who moved over the waters of chaos; on the other, in Biblical teachings which cannot be denied, that, in consequence of sin, is merged in mere soul and flesh, and the man who, from the state of *ψυχὴ ζῶσα* over into that of *πνεῦμα ζωοποιούν*, instead of the *πνευματικός* becomes *ψυχικός* and *σαρκικός*. And forasmuch as the spirit stands in immediate causal relation to God, all divine operations pertaining to redemption must turn immediately to the *רוח πνεῦμα* and thence gain access to the *נפש ψυχὴ*; for when God reveals himself, it is to the spirit of man, and when He rescues

him from the old state of sin, it is his spirit that He renews [Ps. li. 12; Titus iii. 5]. Hence we may conclude that the soul is not one and the same with the spirit; but is a substance emanating from it. The soul is one essence, but not one substance with the spirit, as the Son and the Spirit are one essence with the Father, without being the same person that He is. \* \* \*

Again, when נֶשְׁמָה (= רִיחַ) is called a lamp of Jehovah, as in Prov. xx. 27, and when the Lord calls the spirit of man τὸ φῶς τὸ ἐν σοὶ (Matt. vi. 23; compare 1 Cor. ii. 11), what else can we infer the soul to be than the reflection—ἀπαύγασμα—of this light? As, according to the *usus loquendi* of Holy Writ, the soul stands to the spirit in the relation of effect to cause, and as the human spirit, which is self-conscious [as is evident from its very origin, and as 1 Cor. ii. 11 compared with Prov. xx. 27 expressly declares], how could נֶשְׁמָה, ψυχή, so very generally denote the whole life, the internal being and the person of man, were it not the manifestation, and, in some sense, the reflected image of the spirit, and, in the sphere of his self-consciousness, like his own essence? The word נֶשְׁמָה signifies, in every connection, *person*, not because the soul is that which forms the person of man, but because it is the bond of his personality, the medium between his spirit and his body. In its relation to the body, the soul is the radiated glory of the spirit, or its immaterial body, by means of which the spirit rules the material body, together with the powers pervading it, just as the Deity, by means of His glory, fills and rules the world. Hence the soul, in the Old Testament, is explicitly called כְּבוֹד (Gen. xlix. 6), [where it is also construed in the feminine, while farther on it is called נֶשְׁמָה,] (Ps. vii. 6; xvi. 9;\* xxx. 13; lvii. 9; cviii. 2); for the Spirit is the exact image of the Triune Godhead; but the soul is only a copy of the exact image, and stands related to the spirit as the ἐπτά πνεύματα ["the seven spirits" †] are related to the Spirit of God, or God the Spirit.

\* Compare with this verse 1 Thes. v. 23, where πνεῦμα (νοῦς) corresponds to כֶּבֶד and נֶשְׁמָה to כְּבוֹד.

† Rev. i. 4.

ARTICLE III.—THE DUTCH REPUBLIC: ITS RISE  
AND ITS ANTAGONIST.

1. *The Rise of the Dutch Republic: A History.* By JOHN LOTHROP MOTLEY. In three volumes, 8vo. New York: Harper & Brothers. 1856.
2. *History of the Reign of Philip the Second, King of Spain.* By WILLIAM H. PRESCOTT. Two vols. 8vo. Boston: Phillips, Sampson & Co. 1856.

"THE hand of God in History" is a favorite idea, a well-sounding phrase, often heard among the religious discussions of this kind of literature. No doubt the careful student of national annals may discern much which evinces unmistakable evidence of the presence, the wisdom, the power of the God who judgeth in the earth and recompenseth among the nations. Yet, so often are "clouds and darkness about Him," and so obviously true still, is the inspired testimony of the prophet, "Verily thou art a God that hidest thyself, O! God of Israel, the Saviour," that we must often expect to be left in doubt and uncertainty, as to the proper clue by which to guide our way in the labyrinth of His dealings. For while it is certain that all of retributive remuneration to Nations which will ever be awarded, is to be looked for in this life, since in the spirit-world each individual will stand alone, and be justified or condemned according to his individual character and relations; yet, in looking out for the full development of God's dealings with nations and communities, let us remember how much the long-suffering forbearance of God is often evinced; allowing successive generations to pass away, and withholding his fearful indignation, because the measure of the iniquity of the sinning ones is not full. The perfection of this as a state of trial consists, in part at least, in allowing ample time for the ripening both of good and evil, before the harvest is gathered—the wheat and tares finally separated. The devout student of history should therefore learn to judge nothing before the time.



This train of thought finds a forcible confirmation in those interlinkings and remote results of the efforts, sacrifices, and ultimate successes of the struggling friends of freedom, civil and religious, beginning in the Netherlands, soon after the Lutheran Reformation, and extending onward, both in direct and collateral issues, to our own times and country. Before the middle of the sixteenth century the English merchants, resident in the cities of Germany and other maritime portions of Continental Europe, seem to have become very generally imbued with the nascent spirit of Protestantism. Tyndal found favor among some of them, when, having fled from persecution in his native land, he wished to put to press the first translation ever made from the original of the New Testament into the English tongue, which he had privately prepared; and they also aided efficiently in conveying printed copies for distribution to their native Isle. Indeed, the translation of the Scriptures into the vernacular German, by Luther, and into the English, by Tyndal, seems to have gone on simultaneously; and a kind of mutual sympathy and interest in this and kindred steps, was increased in both countries, by the action and reaction of the common people, in determining to secure for themselves the privilege of possessing and searching the Scriptures in their mother tongue. Persecution, which each in turn endured for this cause, only seemed to bind them in closer union. Accordingly, when the attempt was vigorously made, a few years later, to extinguish the light of Scriptural religion in the Netherlands, great multitudes of these Bible-reading and Bible-loving people of that country fled for refuge to England—as many as 30,000 almost simultaneously. Here they were welcomed; their industry, their skill in the arts, and in various kinds of curious and useful manufactures before unknown here, making way for them—and of course found comparative exemption from persecution; while, at the same time, they diffused among their English neighbors a more devoted and earnest love for the great principles of the Reformation.

Two generations later, when English Puritans were persecuted by their own government and its established Church,

many of them fled to Holland, and for a time found shelter there. They learned there, in part, and too imperfectly, the principle and practice of the religious toleration which they saw prevailing around them. Thence they brought with them to our shores, and commenced in the Plymouth colony of New England, the planting of those germs, which in the fresher soil of the new world, have so widely and triumphantly expanded; while the Dutch themselves, by their emigration to New Amsterdam, and subsequently to Pennsylvania and other parts of our country, have aided to form and strengthen the net-work of our glorious confederacy of free States, which are destined, as we hope, to let their light shine more and more unto the perfect day of the world's illumination.

Thus, without following out the scarcely less direct, and, indeed, more immediate influence of the establishment of liberty in the Netherlands, on the successive and coherent revolutions of 1640 and 1688 in England, we are able to trace the beneficent hand of God, our Director and Preserver, in bringing to bear so favorably and powerfully, the influence of the struggles of the noble patriots who secured the liberties and emancipation of so many of the States of Holland, upon our own patriot sires, in stimulating them through a less protracted and fierce contest for our own freedom and independence. There are, indeed, reasons of transcendent interest and sacredness, for making the history of the rise of the Dutch Republic familiar as household words to all our countrymen. Some of the lessons, both monitory and cheering, which that example sends down to us, through the long vista of three centuries, seem specially needed at the present juncture, and all of them may be studied by us with eminent advantage.

To facilitate this object, it has most opportunely happened that two of our own countrymen have just given to the English language what we are sure cannot but be reckoned a far more perfect development of this portion of history than has ever before been made accessible to us. Very well may we understand, for how many and how grave reasons, the task of rehearsing, truthfully and impartially, the story of

what those sturdy Netherlanders endured and achieved in the emancipation of their country from despotism, and the establishment of their Republic, should be reserved for some of our country's sons. They can better understand and appreciate the important boon secured, than those who have never been blessed with a like experience; and may be expected more fully to sympathize with those large-hearted, inflexible patriots, who spurned the golden fetters of cringing vassalage.

Nor could our own countrymen, overweeningly vain and self-complacent as they are sometimes represented—possibly not without too much apparent reason—have desired more worthy or fitting instruments for the execution of this truly great work. In some sense we cannot but regard this achievement as one whose magnitude, difficulty of successful and wise execution, and exigent requirement, are quite unsurpassed, if not absolutely unequalled, among all the literary enterprises of this teeming age. Mr. Prescott had already won distinguished honor as a historian, wherever the English language is read; the meed of praise justly awarded him, both in the parent country, and throughout all the more intelligent circles of our own, having decisively fixed his rank in the very first class, in an age prolific in superior authorship in this particular department. He is deemed worthy to be reckoned among “the first three”—with Thierry of France, and Macaulay of England—as the contribution from our western continent to complete the grand triumvirate of historiographers, in this middle section of the nineteenth century.

Mr. Motley's name appears for the first time as a candidate for high literary honors: and he will not unlikely subject himself, in some quarters, to the accusation of meriting the condemnation of audacious presumption, in selecting a theme so much akin to the one most successfully treated by his senior co-laborer. But in truth there is no valid force in this objection. Prescott's Philip the Second, and Motley's Rise of the Dutch Republic, though covering, in part, the same ground, are yet sufficiently dissimilar in aim to allow each of these authors “ample space and verge enough” for the un-

trammelled exercise of his highest powers, without more than seeming to trench on the purpose of the other. Right glad are we also to notice the kindliness and unselfish spirit in which they regard each other's success. The earlier, who if either, might claim a prior appropriation of this field, having most gracefully welcomed his younger fellow-laborer to share with him the toils, the emoluments, and the renown which he rightly judged would here await his endeavors.\* This is the right spirit, which true and liberal culture may generally be expected to produce, and which is eminently appropriate to the limitless expansion of theatre for exercising the scholarship of our young Republic, where

No pent-up Utica contracts our powers,  
But the whole boundless continent is ours.

What might have seemed an over-generous eulogium of Prescott, is already proved but the simplest justice of award to the merits of his youthful compeer. With no other heralding than this incidental, but favorable notice, Mr. Motley comes before the public in England as well as in the United States; and by his first effort, demonstrates his well-earned right to be reckoned among the noblest chroniclers of the worthiest achievements. In stately British Quarterlies, and in the more widely-permeating daily journals, both of the Old World and the New, these volumes have already won for their author a name and fame more distinct, emphatic and discriminate, than we remember ever having seen secured so early, and with so little dissent. If a few of small calibre, have evidently tried to criticise and slightly depreciate, the almost unanimous award of their contemporaries, and the trifling character of their captiousness, serves but as a foil to

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\* "The Revolution of the Netherlands, although, strictly speaking, only an episode to the main body of the narrative, from its importance, well deserves to be treated in a separate and independent narrative by itself. It is gratifying to learn that before long such a history may be expected from the pen of an accomplished countryman, Mr. J. Lothrop Motley, who during the last few years, for the better prosecution of his labors, has established his residence in the neighborhood of the scenes of his narrative. No one acquainted with the fine powers of mind possessed by this scholar, and the earnestness with which he has devoted himself to his task, can doubt that he will do full justice to his important but difficult subject."—*Preface to Prescott's Philip the Second*, page 12.



set off more conspicuously the sterling worth of what can pass the crucible undimmed. One says it is a history as complete as industry and genius can make it. Another expatiates, through page after page, on the author's extensive and solid learning, accumulated during a long course of studious labor and research, and then reproduced with careful elaboration and symmetrical arrangement, by one who bears his erudition with ease and gracefulness. He winds his way through the labyrinth of the singular complication of political affairs, with such cheerful confidence of step, as betokens his possession of a clue thoroughly tested, and proved accurate. His comments never obtruded, are just, apt, instructive. His sketches, and rare attempts at character-drawing, are felicitous, founded on a true insight into human nature, and all inspired by more than common vitality. He does not tone down his utterances to the level of apathy—nor seem solicitous to earn the meed of impartiality, by nicely balancing the praise and blame which he awards, so as to reduce the bad and good, the base and noble in character, to a common level. His sympathies, too, are with humanity; freedom—soul-freedom is dear to him, and he will not crush out the love of it. His style evinces constantly earnestness, vigor, animation, warmth: a picturesque arrangement of light and shade are in harmony with its boldness and vivacity. He seems naturally to catch the spirit of the scenes or incidents which he describes, and is not reasonably to be faulted, if, in depicting the rodomontade of "the guilds of rhetoric" in that age, he gives the flavor of the cask from which he draws. Hence he is deemed not unworthy of favorable comparison with the first historical writers of the age. The superior, in most respects, of Alison, excelled in power of dramatic discipline by none but Carlyle, if, on the whole, even by him; less artificial than Macaulay, and exhibiting a more cordial love of truth; his narrative reposing on a deeper basis of thought than Irving's, though less mellifluous; more copious and fluent in expression than Bancroft, if less pretentious of depth and comprehensiveness; with none of the cold-blooded, sarcastic severity of

Hildreth, he is his equal in fidelity to truth, while genially sympathizing with the march of humanity.

Most of the above characterizations, which have fallen under our eye from different but distinguished sources, seem to us eminently just. Mr. Motley has all the essentials of a historian of the first order. His mind has marvellous breadth, his industry is unwearied, his judgment faithful and reliable; a certain freshness of indigenous love for all which is good and admirable in human character, wherever found, is justly balanced by his hatred, unaffected and outspoken, of oppression, selfishness, and disregard of the high claims of humanity; and these features are inwrought with the whole structure of the history. It would not be difficult to justify these high claims of a merit as rare as it is admirable and well deserved. The only point of practical solicitude which a reviewer will feel, is in deciding on the best course, for the satisfaction of readers of such an article, as his limits will necessarily prescribe. To attempt epitomizing the 3,000 broad pages of Motley's and Prescott's histories into such an article, would indeed be hopeless; and yet without some knowledge of the outlines of this drama, can any of its several pictures be adequately appreciated? Some attempt at both these methods, however fully unattainable and unsatisfactory, must, therefore, be tolerated.

We naturally desire to know something definite and reliable of the scene of such exploits and endurances as engage our continued study; and Mr. Motley has graphically laid the picture of the Netherlands, even the embryo process of the formation of the soil, distinctly before us:

The three great rivers, the Rhine, the Meuse, and the Scheld, had deposited their slime for ages among the dunes and sand-banks heaved up by the ocean around their mouths. A delta was thus formed, habitable at last for man. It was by nature a wide morass, in which oozy islands and savage forests were interspersed among lagoons and shallows; a district lying partly below the level of the ocean at its higher tides, subject to constant overflow from the rivers, and to frequent and terrible inundations by the sea.

The Rhine, leaving at last the regions where its storied lapse, through so many ages, has been consecrated alike by nature and art—by poetry and eventful truth—flows reluctantly through the basalt portal of the Seven Mountains into the open fields which extend to the German Sea.

After entering this vast meadow, the stream divides itself into two branches, becoming thus the two-horned Rhine of Virgil, and holds in these two arms the island of Batavia.

The Meuse, taking its rise in the Vosges, pours itself through the Ardennes wood, pierces the rocky ridges upon the southeastern frontier of the Low Countries, receives the Sambre in the midst of that picturesque anthracite basin, where now stands the city of Namur, and then moves towards the north, through nearly the whole length of the country, till it mingles its waters with the Rhine.

The Scheld, almost exclusively a Belgian river, after leaving its fountains in Picardy, flows through the present provinces of Flanders and Hainault. In Cæsar's time it was suffocated before reaching the sea in quicksands and thickets, which long afforded protection to the savage inhabitants against the Roman arms, and which the slow process of nature and the untiring industry of man, have since converted into the Archipelago of Zealand and South Holland. These islands were unknown to the Romans.

Such were the rivers which, with their numerous tributaries, coursed through the spongy land. Their frequent overflow, when forced back upon their currents by the stormy sea, rendered the country almost uninhabitable. Here, within a half-submerged territory, a race of wretched ichthyophagi dwelt upon *terpen*, or mounds, which they had raised, like beavers, above the almost fluid soil. Here, at a later day, the same race chained the tyrant ocean and his mighty streams into subserviency, forcing them to fertilize, to render commodious, to cover with a beneficent network of veins and arteries, and to bind by watery highways with the farthest ends of the world, a country disinherited by nature of its rights. A region, outcast of ocean and earth, wrested at last from both domains their richest treasures. A race, engaged for generations in stubborn conflict with the angry elements, was unconsciously educating itself for its great struggle with the still more savage despotism of man.

Thus inundated by mighty rivers, quaking beneath the level of the ocean, belted about by hirsute forests, this low land, nether land, hollow land, or Holland, seemed hardly deserving the arms of the all-accomplished Roman. Yet foreign tyranny, from the earliest ages, has coveted this meagre territory as lustfully as it has sought to wrest from their native possessors those lands with the fatal gift of beauty for their dower; while the genius of liberty has inspired as noble a resistance to oppression here, as it ever aroused in Grecian or Italian breasts.

Then follows a description of the races which composed the population—the German and the Celtic—the distinctive traits of each, with whatever of commingling had been here effected, and what had remained for a more perfect blending into one homogeneous mass, as possibly yet to be realized in our own Republic. Having thus paved the way by an outline of the topography and the population, a rapid sketch is given of the fourteen centuries which elapsed immediately preceding the scene where the present narrative opens. Both the histories before us regard the abdication of the Emperor Charles the Fifth as the starting point of their narratives. Both have given sketches of this august scene worthy of their



eminent powers. The principal characters pass before us in their gala dress ; we only pause for an introduction to each, and receive intimations sufficiently pregnant that ampler opportunity will ere long be afforded us to study their characters more thoroughly. The Emperor himself, leaning on the youthful Prince of Orange, with his son and successor Philip II., occupy the foreground. Philip's sister, Margaret, first regent of the Netherlands, Alva, her successor, with the infamous Cardinal Granville, so badly eminent in talents and debasement, and a select group of other dignitaries, Spanish, German, Flemish, fill up the picture.

The Reformation had already made no inconsiderable advances in the low countries. Charles had, indeed, wished to suppress it ; but his failure in Germany was, in a less degree, here also manifest ; and he, therefore, was obliged to confide to his successor—as he also abundantly enjoined on him the sacred duty—to exterminate the heresy of dissent from Rome, not only here and in Spain, but everywhere within the sphere of his influence. In Spain he succeeded ; and by a system unrelenting, and steadily progressive, at an expense of not less than 50,000 lives of his subjects, he trod out the kindling embers of religious freedom and enlightenment, leaving that doomed kingdom to sink down in a few generations from a first-rank among the nations to imbecility and degradation sufficiently monitory and humiliating. The Spanish Inquisition is but another name for infamous horrors, at which the heart sickens ; but this was the instrument for eradicating the early germs of Bible Christianity from Spain. The king superintended this bloody process in person, and thus made it terribly successful. But he early retired from the Netherlands, confiding the carrying out of his designs in that country to his regents, and councillors, and captains ; all of whom but too cordially entered into their master's views. Here, however, there had come down from the preceding century, by special and recognized grant of royalty, the great privilege, or the Magna Charta of Holland, securing certain civil rights to cities and provinces, which princes and people alike determined should be maintained. Philip, at his coronation, had solemnly engaged to



preserve these in their integrity, inviolable; but the facility of the dispensing power by the Pope made all such royal oaths a sham—naught but a bitter delusion. The bold attempt was early set on foot by the royal perjurer to extinguish these rights, and to invest unlawful, prohibited tribunals with inquisitorial powers. This the people, and many of their princes, resist. This spirit takes, in part, the form of religious propagandism, of the diffusion of Protestantism by preaching and multitudinous assemblies without the walls of consecrated church edifices. Look for a moment at some of its methods of diffusion, as depicted by Mr. Motley:

But notwithstanding the terrors of persecution and the daily sacrifice of hecatombs, the Reformers boldly proclaimed their faith in the gospel, and preached the word of life to multitudes of listeners. "Apostate priests were not the only preachers. To the ineffable disgust of the conservatives in Church and State, there were men with little education, utterly devoid of Hebrew, of lowly stations—hatters, curriers, tanners, dyers, and the like—who began to preach also; remembering, unseasonably perhaps, that the early disciples, selected by the Founder of Christianity, had not all been doctors of theology, with diplomas from a 'renowned university.'"

On the 28th of June, 1566, six thousand people assembled near midnight, at the bridge of Ernonville, to hear a discourse from Ambrose Willie, who had learned his theology at Geneva from the lips of Calvin, and who was now proclaiming his doctrines in peril of death. Two days afterwards ten thousand people assembled at the same spot to hear Peregrine de la Grange. The audience were warned of their danger by a proclamation from the governor, but this only increased their pious enthusiasm. On the succeeding Sunday twenty thousand persons assembled at the same bridge to hear Ambrose Willie. Many of them were armed with rustic weapons, while some had arquebuses, pistols, pikes, and swords. The preacher was escorted to his pulpit by a hundred mounted troopers. No commands of the regent were of the slightest avail.

She ordered the instant suppression of these armed assemblies, and the arrest of the preachers. But of what avail were proclamations against such numbers with weapons in their hands? Why irritate to madness these hordes of enthusiasts, who were now entirely pacific, and who marched back to the city, after conclusion of divine service, with perfect decorum? All classes of the population went eagerly to the sermons. The gentry of the place, the rich merchants, the notables, as well as the humbler artisans and laborers, all had received the infection. The professors of the reformed religion outnumbered the Catholics by five or six to one. On Sundays and other holidays, during the hours of service, Tournay was literally emptied of its inhabitants. The streets were as silent as if war or pestilence had swept the place. The Duchess sent orders, but she sent no troops. The trained-bands of the city, the cross-bow-men of St. Maurice, the archers of St. Sebastian, the sword-players of St. Christopher, could not be ordered from Tournay to suppress the preaching, for they had all gone to the preaching themselves. How idle,

therefore, to send peremptory orders without a matchlock to enforce the command.

Similar scenes were enacted throughout Flanders. The meetings were encampments of armed men. The Reformers came to their religious services, determined to defend their right to worship under the free air of heaven, though banished from the churches. Barricades of up-turned wagons, branches, and planks were thrown up around the camps. Strong guards of mounted men were stationed at every avenue. Outlying scouts gave notice of approaching danger, and guided the faithful into the inclosure. Peddlers and hawkers plied the trade upon which the penalty of death was fixed, and sold the forbidden hymn-books to all who chose to purchase. A strange and contradictory spectacle! An army of criminals doing deeds which could only be expiated at the stake; an intrenched rebellion, bearding the government with pike, matchlock, javelin, and barricade, and all for no more deadly purpose than to listen to the precepts of the pacific Jesus.

The preaching spread throughout the Walloon provinces to the northern Netherlands. Toward the end of July, an apostate monk, of singular eloquence, Peter Gabriel by name, was announced to preach at Overveen, near Harlem. This was the first field-meeting which had taken place in Holland. The people were wild with enthusiasm; the authorities beside themselves with apprehension. People from the country flocked into the town by thousands. The other cities were deserted; Harlem was filled to overflowing. Multitudes encamped upon the ground the night before. The magistrates ordered the gates to be kept closed in the morning, till long after the usual hour. It was of no avail. Bolts and bars were but small impediments to enthusiasts who had travelled so many miles on foot or horseback to listen to a sermon. They climbed the walls, swam the moat, and thronged to the place of meeting long before the doors had been opened. When these could no longer be kept closed without a conflict, for which the magistrates were not prepared, the whole population poured out of the city with a single impulse. Tens of thousands were assembled upon the field. The bulwarks were erected as usual, the guards were posted, the necessary precautions taken. But upon this occasion, and in that region, there was but little danger to be apprehended. The multitude of Reformers made the edicts impossible, so long as no foreign troops were there to enforce them. The congregation was encamped and arranged in an orderly manner. The women, of whom there were many, were placed next the pulpit, which, upon this occasion, was formed of a couple of spears thrust into the earth, sustaining a cross-piece, against which the preacher might lean his back. The services commenced with the singing of a psalm by the whole vast assemblage. Clement Marot's verses, recently translated by Dathenus, were then new and popular. The strains of the monarch-minstrel, chanted thus in their homely but nervous mother tongue, by a multitude who had but recently learned that all the poetry and rapture of devotion were not irrevocably confined with a buried language, or immured in the precincts of a church, had never produced a more elevating effect. No anthem from the world-renowned organ in that ancient city ever awakened more lofty emotions than did those ten thousand human voices, ringing from the grassy meadows in that fervent mid-summer noon. When all was silent again, the preacher rose; a little, meager man, who looked as if he might rather melt away beneath the blazing sunshine of July, than hold the multitude enchained four uninterrupted hours long by the magic of his tongue. His text was the 8th, 9th and 10th verses of the second chapter of Ephesians; and as the slender monk spoke to his simple audience of God's grace and faith in Jesus, who had descended from above to save the lowliest and the most abandoned, if they would

put their trust in Him, his hearers were alternately exalted with fervor or melted into tears. He prayed for all conditions of men—for themselves, their friends, their enemies, for the government which had persecuted them, for the King whose face was turned upon them in anger. At times, according to one who was present, not a dry eye was to be seen in the crowd. When the minister had finished he left his congregation abruptly, for he had to travel all night, in order to reach Alkmaar, where he was to preach upon the following day.

To arrest this overwhelming movement of the people, and turn back this uprising tide, the king sent the Duke of Alva, with a veteran Spanish army. Even this might have been from the first resisted, as it was eventually, had not the wild tumult of image-breaking and church sacrilege by a few noisy, over-zealous and lawless reformers, alienated most of the princes from any sympathy with, or even tolerance for, the Protestant cause.

Of the ferocious Alva, a full-length and truthful portrait is drawn. We have room for only a feature or two :

As a man, his character was simple. He did not combine a great variety of vices, but those which he had were colossal, and he possessed no virtues. He was neither lustful nor intemperate, but his professed eulogists admitted his enormous avarice, while the world has agreed, that such an amount of stealth and ferocity, of patient vindictiveness and universal bloodthirstiness, were never found in a savage beast of the forest, and but rarely in a human bosom.

To resist him, and these fresh myrmidons of tyranny and persecution, the hope of the Netherlands and of liberty rested almost entirely on the Prince of Orange. By birth a Protestant, but by education a Catholic, a courtier from his earliest years, and in politics thoroughly versed in all the dissimulation and intrigue of the Machiavelian School, he proved himself an overmatch for king, councillors, and regent; and by an almost superhuman amount of efforts, sacrifices, and endurances, succeeded at last, after a twenty years' struggle, in wresting the prey from the grasp of the unholy combination, which had so greedily and confidently pounced upon it.

But in the religious aspect of this case, perhaps the most interesting of all the views presented in this whole history, is the change wrought in the mind and heart of the prince, and the subsequent underlying influence of true piety, sustaining



him when all else failed. In this view, we cannot hesitate to regard the development here made of the power of true religion, as more marked and beautiful than we have elsewhere witnessed in all secular history of modern times. Most grateful and appropriate to our pages would be the privilege of presenting in full relief some of the commanding features of this portraiture, were our space adequate for this purpose. For want of it we must refer our readers to these noble volumes. They will here find, along with much else of transcendent interest and importance, how worthily the cause of Protestant liberty, of a true and widely-comprehensive toleration of all religionists of every name—the maligned, the cruelly-asperged and down-trodden Anabaptists not excepted—was defended, advocated, and uniformly practiced, by this true “Father of his Country,” generations before our noble Roger Williams and John Clarke illustrated similar principles in the little, but now deservedly world-renowned experiment of Rhode Island and Providence plantations. Take a sample or two of his pious confidence in God, in the darkest hour of his country’s gloom :

Thus fell Zierickzee, to the deep regret of the Prince. “Had we received the least succor in the world from any side,” he wrote, “the poor city would never have fallen. I could get nothing from France or England, with all my efforts. Nevertheless, we do not lose courage but hope that, although abandoned by all the world, the Lord God will extend His right hand over us.

On another occasion, when even his brother, Count John, notwithstanding the remonstrances of the Prince, laid down his government and quitted the Netherlands, the latter thus writes :

One must do one’s best, and believe that when such misfortunes happen, God desires to prove us. If He sees that we do not lose our courage, He will assuredly help us. Had we thought otherwise, we should never have pierced the dykes on a memorable occasion, for it was an uncertain thing, and a great sorrow to the poor people ; yet did God bless the undertaking. He will bless us still, for His arm hath not been shortened.

Don John of Austria, the last of the regents sent by the King with whom the Prince had to struggle, and who had come to the low countries only as a convenient stepping-stone for his ambitious but infamous projects in Scotland and England, is thus held up in contrast with Father William :



After all, what was this brilliant adventurer when weighed against the tranquil Christian champion whom he was to meet face to face? The contrast was striking between the real and the romantic hero. Don John had pursued and achieved glory through victories with which the world was ringing; William was slowly compassing a country's emancipation through a series of defeats. He moulded a commonwealth, and united hearts, with as much contempt for danger, as Don John had exhibited in scenes of slave-driving and carnage. Amid fields of blood, and through webs of tortuous intrigue, the brave and subtle son of the Emperor pursued only his own objects. Tawdry schemes of personal ambition, conquests for his own benefit, impossible crowns for his own wearing, were the motives which impelled him, and the prizes which he sought. His existence was feverish, fitful and passionate. "Tranquil amid the raging billows," according to his favorite device, the Father of his Country waived aside the diadem which for him had neither charms nor meaning. Their characters were as contrasted as their persons. The curled darling of chivalry seemed a youth at thirty-one. Spare of figure, plain in apparel, benignant but haggard of countenance, with temples bared by anxiety as much as by his helmet, earnest, almost devout, in manner, in his own words, "Calvus et Calvinista," William of Orange was an old man at forty-three.

When, at a subsequent period, there was an effort on the part of the regent to conciliate the Prince, and thus facilitate a pacification, which he was in haste to accomplish, so as to pursue his own ulterior interests, the historian thus describes them both :

Don John was in earnest ; unfortunately, he was not aware that the Prince was in earnest also. The crusader, who had sunk thirty thousand paynims at a blow, and who had dreamed of the Queen of Scotland and of the throne of England, had not room in his mind to entertain the image of a *patriot*. Royal favors, family prosperity, dignities, offices, orders, advantageous conditions, these were the baits with which the Governor angled for William of Orange. He did not comprehend that attachment to a half-drowned land and to a despised religion, could possibly stand in the way of those advantageous conditions and that brilliant future. He did not imagine that the rebel once assured, not only of pardon, but of advancement, could hesitate to refuse the royal hand, thus amicably offered. Don John had not accurately measured his great antagonist. \* \* \* The Prince had nothing personally to gain by a continuance of the contest. The ban, outlawry, degradation and pecuniary ruin—assassination, martyrdom—these were the only guerdons he could anticipate. He had much to lose ; but yesterday loaded with dignities, surrounded by pomp and luxury, with many children to inherit his worldly gear, could he not recover all, and more than all, to day ? What service had he to render in exchange ? A mere nothing. He had but to abandon the convictions of a life-time, and to betray a million or two of hearts that trusted him. To all this, he replied, "that he had ever respected, beyond all comparison, the welfare and security of the public before his own, having always placed his particular interests under his foot, even as he was still resolved to do, as long as life should endure."

That he had, at this early day, obtained so clear and just a view of religious liberty, far in advance of any of his con-

temporaries, and that he fully understood and mourned over the perverse disposition of clerical tyranny, even among Protestants, will be manifest from the following extract from Mr. Motley :

It had, however, been impossible for the Prince thoroughly to infuse his own ideas on the subject of toleration into the hearts of his nearest associates. Was he not himself the mark of obloquy among the reformers, because of his leniency to Catholics? Nay, more: was not his intimate counsellor, the accomplished Saint Aldegonde, in despair, because the Prince refused to exclude the Anabaptists of Holland from the rights of citizenship? At the very moment when William was straining

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\* Mr. Motley has been unduly censured, we think, by some of our denominational contemporaries, for not adequately discriminating between the precious and the vile, in his notice of the Dutch Anabaptists. In extenuation, if not as a complete justification, it should be remembered that the history, professedly and really, is not a record of religious sects and differences, but of a great civil movement, sufficiently wide and engrossing to challenge the fullest attention and regards of the author. To portray discriminatingly and justly every shade of difference amongst all classes of religionists which are incidentally named, would have called the author widely from his proposed track. When, in his Historical Introduction, he merely notices the mad zealots of Munster, under their common appellation, he does discriminate [see vol. i., pp. 79, 80] between the Prophet and his mischievous crew, and the thousands and tens of thousands of virtuous, well-disposed men and women, who had as little sympathy with *them* as with Roman depravity, but were butchered in cold blood, under the sanguinary rule of the Emperor, in the Netherlands. In all the later notices of this people, in the body of the work, there is commendable caution, guarding against any wholesale denunciation, and even furnishing from contemporaries of the highest standing the most conclusive testimony in their favor. Certainly, this is all which could reasonably be expected, in regard to a sect whose well-understood principles of opposition to war set them aside from the great contest, which it is the historian's aim faithfully to chronicle. As well might it be claimed for the Quakers, that their portrait should be fully given, in a history of the American Revolution, as that Mr. Motley has been wanting in fidelity for passing over, so lightly, this heterogeneous and ill-defined compound, named "Anabaptists." Their true history remains yet to be written; though a German work (*Geschichte der Wiedertäufer von ihrem Entstehen zu Zwickau in Sachsen, bis auf ihren Sturz zu Münster in Westfalen*, Von J. Hast, 1836) has professedly treated of their earlier development and fortunes.

In the meantime, and as a worthy contribution towards this desideratum, we are permitted to welcome, from the useful labors of the Hansard Knolly's Society in London, two interesting volumes, entitled "A Martyrology of the Churches of Christ, commonly called Baptists, during the era of the Reformation. Translated from the Dutch of T. J. Van Braght. Edited, for the H. K. Society, by Edward Bean Underhill."

The first of these volumes was issued in 1850, and the second nearly four years later. They together embrace but about one-half of the original work of Van Braght, whose entire treatise had been, in a plain way, translated and published in the interior of Pennsylvania, some twenty years since, for the use of the descendants of Mennonite emigrants. That unwieldy volume has already become exceedingly rare and of difficult procurement. Benedict, in his history of the Baptists, has made copious extracts from it, and perhaps it is more valuable as a kind of thesaurus of materials, than for general perusal. The condensed and portable volumes of the Hansard Knolly's Society, are well adapted to wide circulation, and their perusal, enfolding, as they do, the

every nerve to unite warring sects, and to persuade men's hearts into a system by which their consciences were to be laid open to God alone—at the moment when it was most necessary for the very existence of the fatherland, that Catholic and Protestant should mingle their social and political relations, it was indeed a bitter disappointment for him to see wise statesmen of his own creed unable to rise to the idea of toleration. "The affair of the Anabaptists," wrote Saint Aldegonde, "has been renewed. The Prince objects to exclude them from citizenship. He answered me sharply, that their yea was equal to our oath, and that we should not press this matter, unless we were *willing to confess that it was just for the Papists to compel us* to a divine service which was against our conscience." It seems hardly credible that this sentence, containing so sublime a tribute to the character of the Prince, should have been indited as a bitter censure, and that, too, by an enlightened and accomplished Protestant. "In short," continued Saint Aldegonde, with increasing vexation, "I don't see how we can accomplish our wish in this matter. The Prince has uttered reproaches to me that our clergy are striving to obtain a mastery over consciences. He praised lately the saying of a monk, who was not long ago here, that our pot had not gone as often to the fire as that of our antagonists, but that when the time came, it would be black enough. In short, the Prince fears that after a few centuries the clerical tyranny, on both sides, will stand in this respect on the same footing."

How clear and just a prescience did this noble mind thus exercise, in regard to clerical despotism; even that exercised by Puritan ministers, flying to the wilderness of this Western world to escape persecution themselves, and then so quickly forgetting the lessons ministered to them by their own smarting experience, and turning as fiercely on Baptists and Quakers their wrathful anathemas, enforced by whipping, imprisonment, banishment and hanging, as though all the past of their lives had taught them nothing! At an earlier period in his career, the following testimony occurs:

Upon one point, however, the Prince had been peremptory. He would have no persecution of the opposite creed. \* \* \* He resolutely stood out against all meddling with men's consciences, or inquiring into their thoughts. While smiting the Spanish inquisition into the dust, he would have no Calvinist inquisition set up in its place. Earnestly a convert to the reformed religion, but hating and denouncing only what was corrupt in the ancient Church, he would not force men, with fire and sword, to travel to heaven upon his own road. Thought should be toll-free. Neither monk nor minister should burn, drown or hang his fellow-creatures, when argument and expostulation failed to redeem them from error. It was no small virtue, in that age, to rise to such a height. We know what Calvinists, Zwinglians, Lutherans, have done in the Netherlands, in Ger-

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Christian character, the steadfast faith and ardent love of these martyr-disciples of our common Saviour, may well reward the careful study of all of us in these days of exemption from the personal experience of such fiery trials. The spirited illustrations here reproduced are exact copies from the originals.



many, in Switzerland, and, almost a century later, in New England. It is, therefore, with increased veneration that we regard this large and *truly Catholic mind*. His tolerance proceeded from no indifference. No man can read his private writings, or form a thorough acquaintance with his interior life, without recognizing him as a deeply religious man. He had faith unflinching in God. He had, also, faith in man, and love for his brethren.

Under his fostering, wise, patient guidance, in 1519, we have the following record :—

In religion, the provinces had advanced from one step to another, till they now claimed the largest liberty—freedom of conscience—for all. Religion, they held, was God's affair, not man's, in which neither people nor king had power over each other, but in which both were subject to God alone. In politics, it was different. Hereditary sovereignty was still acknowledged as a fact, but, at the same time, the spirit of freedom was already learning its appropriate language. It already claimed boldly the natural right of mankind to be governed by the laws of reason and Divine justice. If a prince were a shepherd, it was, at least, lawful to deprive him of his crook when he butchered the flock which he had been appointed to protect. So true is it that religious liberty paves the way for civil freedom—and also, as Don John, the minion and advocate of tyranny, pathetically complains, that *liberty is a contagious disease, which goes on infecting one neighbor after another, if the cure be not promptly applied*.

It was not till four years afterward that the King was formally deposed by his Netherland subjects—or in other words, they declared their Independence. With some formality, they announced that Philip was deposed justly, legally, formally—justly, because it had become necessary to abjure a monarch who was determined, not only to oppress, but to exterminate his people : legally, because he had habitually violated the Constitutions, which he had sworn to support : formally, because the act was done in the name of the people, by the body representing the people, and notified to foreign nations.

The disparity of forces in this great struggle is thus summarily stated :

Never had a contest seemed more hopeless at its commencement. Who could suppose that, upon that half-submerged, narrow tongue of land, that slender sand-bank, one hundred and twenty miles in length, and varying in breadth from four miles to forty, one man, backed by the population of a handful of cities, could do battle nine years long with the master of two worlds—the Dominator of Asia, Africa and America—the despot of the fairest realms of Europe—and conquer him at last. Nor was William even entirely master of that narrow shoal, where clung the survivors of a great national shipwreck. North and South Holland were cut in two by the loss of Harlem, while the enemy was in possession of the natural capital of the little country, Amsterdam. The Prince affirmed that the



cause had suffered more from the disloyalty of Amsterdam, than from all the efforts of the enemy.

Combine with this the desolation of the country, from the voluntary inundations, the sieges, battles, sackings and various ruin which had so long and so often overspread it, and none can wonder that, at one crisis, the purpose was seriously entertained of abandoning the country forever, and with what their vessels could carry, seek a new home in the Eastern or Western world. The windmills were then to be burned, the dykes pierced, the sluices opened in every direction, and the country restored forever to the ocean, from which it had sprung. But Providence ordered otherwise.

Of this Herculean, persistent conflict against such fearful disparity of force, with its various, but generally disastrous results—for, like our own great revolutionary leader, William gained few victories, and generally snatched their fruits from those who won them against him—we have neither space nor heart to present the record. The siege and sack of Harlem, the relief of Leyden, after sufferings, and by efforts and sacrifices such as the world has rarely known before or since, the Spanish fury in Antwerp, and some other similar scenes, are here drawn with masterly skill and fidelity.

But it is around Prince William of Orange that the interest of this whole narrative naturally and necessarily clusters. He is the living, pulsating heart, which imparts the warmth and vigor of all the system of resistance to the monstrous effort of King and Pope, of prelates and princes combined, to crush out the last particle of constitutional liberty in a gallant and worthy people. Hence, this history of Mr. Motley is indeed a grand epic, having a personal as well as a topical unity, and made in the end to rise to the moral grandeur of the highest tragedy. While in some respects a general and suggestive resemblance between this leader and our own immortal Washington is noticeable, there is a higher and more culminating, concentrated interest in the earlier than in the later Father of his Country. Our own was as great as the emergency required, and was rewarded by a nation's highest and most enthusiastic gratitude. But Holland's deliverer and guide, throughout a much more protracted and severe

conflict, with fewer coadjutors and a mightier antagonist, fortified by that worst and most relentless of all persistence—a perverted conscience and religious infatuation—died with the goal only in sight, cut off by the hand of an ignoble hired assassin, who had shared his hospitable kindness, and from his solicited generosity obtained the means to purchase the instruments of death. The soldier who sold to this miscreant hypocrite the pistols, unable to bear the horror of his unwilling part in the transaction, stabbed himself to the heart, and died despairing. Long as he (the Prince) lived, he was the guiding-star of a whole brave nation; and all over the provinces he governed, on the news of his death “the little children cried in the streets.”

But it is more than time that we turn to the less welcome part of our assigned theme—the antagonist of republican liberty in the Netherlands.

Who, then, was the real antagonist to the rise, and indeed to the existence of the Dutch Republic? Shall we say it was the ambitious and haughty Emperor Charles V.? who, though compelled most reluctantly in the peace of Passau to concede liberty of Protestant worship to those whom he had vainly endeavored to reduce to unconditional submission, is yet known to have enjoined on his son and successor, Philip II., the carrying out of the nefarious design for exterminating heresy, both in Spain and the Low Countries. Or does this antagonism concentrate itself in Philip? wily and haughty, both weasel and wolf, with a doggedness of pertinacity in evil, only equalled by the extreme lubricity of character which could stoop to any subterfuge and dissimulation; which rejoiced in a cunning so low and tortuous, as to sink his royal prerogative and bearing entirely out of sight. Or shall we look to his subordinates and instruments—to his first regent in the Netherlands, Margaret of Parma, his natural sister, or to her prime minister, Cardinal Granville, with his vast and varied capability, too concentratedly employed in this bad work? Or, as is more common, shall we seek to find this antagonist in the blood-thirsty Duke of Alva, wading through seas of blood, in remorseless atrocity, to quench out the last embers of liberty and of Protestant hope, so as to

fix one dismal night of black despotism and intolerance on all these fair provinces? Or shall we join with him the milder and more conciliatory Requesens, his successor? Or shall we look to Don John of Austria, the fiery, impetuous spirit employed after the two former, and so cruelly cheated by the king, whom he sought to serve, not wisely but too faithfully? Or, finally, to the last of this series, the Prince of Parma, more justly renowned for talents of every kind, than either or all of them combined?

The careful and thorough student of this portion of most important and suggestive history, will not be satisfied that either or all of these deserve the designation of *the antagonist* of this great movement. We must look farther and higher for the springhead of this powerful, opposing current. Rome it was, the all-grasping, intolerant, perfidious, and sleepless vicegerent of spiritual despotism, which set on foot, and through all this long period sustained, by her counsels, her fulminations, ghostly and secular, to prelates, and princes, and people, the stern and bloody contest, which so persistently sought to exterminate both the liberties and lives of those daring to desire the preservation of their inherited and dearly-cherished freedom, municipal and sacred. Let us establish this position by a reference to some few of the acts of Rome, promotive of this unholy purpose. In looking for these, let us bear in mind the astute and wily character of all her more questionable proceedings, which, as far as possible, leave no marked traces of her behind them. Like the skilful trapper, Rome learns to conceal her tracks. Hence, we have rather to evolve her influence from the acts and spirit of her agents, than to anticipate finding it barely and prominently set forth, in most instances, by her direct movements. Occasionally we may get secondary glimpses, and see the shadows of objects, where they remain invisible, impalpable. For instance, Mr. Motley, in his thorough investigations of the very suspicious circumstances connected with the death of Don Carlos, son of Philip II., finds proof positive that the whole narrative of his father's connection with that event, had been transmitted to the Vatican by the hand of the royal murderer. But when the copy of that letter is soli-



cited, even with the forlorn hope of mitigating or reversing the sentence of mankind on this horribly unnatural procedure, it is sternly withheld. There are footsteps into the cavern, but none returning! Can the only fair inference be resisted?

With such a thread for our guidance, look at the following facts :

1. The dying parental injunction of the Emperor to Philip to cherish the Holy Office as the instrument for extirpating heresy : "So, said he, shall you have my blessing, and the Lord shall prosper you in all things."
2. Look at the secret conference of Spanish and French Ecclesiastics at Peronne, in 1558, so incautiously whispered by the confiding French King to the Prince of Orange, the following year. None can reasonably doubt that the plan there concocted led to all the infamous and cruel butcheries of the thirty years' war for the extirpation of Protestantism, nor is there more ground for questioning that this was a direct emanation from Rome.
3. In furtherance of this plan, see the bull of the Pope, for vastly increasing the number and efficiency of the persecuting bishops, in the Low Countries. Ostensibly this was done by the desire of the king, but in how frequent instances is it proved, conclusively, that such solicitations were indited by those to whom they were addressed.
4. Notice the Machiavelian policy of Margaret of Parma, and her royal brother, learned, by the former at least, in the personal school of Loyola himself, the personation of concentrated Jesuitism. No wonder that she made treaties, truces, amnesties, on purpose, as she in secret and to the king avowed, that they might be repudiated on her part and his, when they had been trusted by her betrayed subjects.
5. See, next, that fell sentence of the Inquisition (1568), dooming all the inhabitants of the Netherlands (with a few exceptions named) to infamous death as heretics. True, this was afterwards confirmed by the King; but in this instance he only followed the act of Rome.
6. As if all sense of shame and decency were lost by the Mother of Harlots, unblushingly and vain-gloriously she sends a jeweled hat and sword to the murderous Alva, the year of his fiercest atrocities, accompanied with an autograph



letter of his holiness, requesting the bloody and perfidious Duke "to remember, when he put the hat upon his head, that he was guarded with it as with a helmet of righteousness, and with the shield of God's help, indicating the heavenly crown which was ready for all princes who support the Holy Church and the Roman Catholic faith." The motto of the sword was as follows: "*Accipe sanctum gladium, munus a Deo, in quo dejicies adversarios populi mei Israel.*" 7. One reason why Rome has had less and Philip more of the repute of these infamies, than either deserved, is simply because the former had infused into the latter the virus of her deadly hate so thoroughly, that it not only flowed in the veins, but warmed in the heart, and, in fact, permeated his whole system. Still she was the fountain-head whence all this poison issued. She consecrated and hallowed all his atrocities, and those of his instruments. She granted him plenary absolution from his oaths and engagements of the most sacred kind with his own subjects. In fine, she it was who set him on in his impious career, and shielded him in every act of duplicity, treachery, and murder, which he perpetrated in its prosecution. Once and again, when his pecuniary resources were more scanty than his malignity, Rome subsidized this loving and obedient son, thus making herself, directly and legally, *particeps criminis*. But enough of this. How supererogatory are further proofs of a point so perfectly in harmony with her acts of abomination for more than a thousand years.

And in her relations to liberty, she is emphatically still the same. An "*infallible*" power does not change. In this middle of the nineteenth century she loves our republican liberty, our free press, free schools, free speech, and free worship, just as cordially as three centuries earlier she loved the Dutch Republic. Thanks to a favoring Providence, to an OPEN BIBLE, she cannot here succeed. Still, let us remember that eternal vigilance is the only safety for us. Nor will these timely publications be without their use; and if as widely perused as they should be, they will help to keep open the eyes of the masses of this generation who have personally seen little of the real character of the beast, so that forewarned they may be forearmed.

## ARTICLE IV.—BIOGRAPHICAL LITERATURE.

EACH individual of the human species has a history. In those who depart early, it embraces the important events of birth, of life, and of death. This history is written, not upon paper, but in the flowers which annually bloom upon its grave, in the verse inscribed upon the stone which marks, for many a year, the place of its repose; in the lock of hair, or other memorial, carefully preserved, and often examined with melancholy interest. The circumstances, too, connected with its death, are frequently rehearsed, as a sad, but not uninteresting chapter in the annals of the household.

There are some things, some events, and some lives, which cannot be put upon paper. Language has, in no nation, reached that degree of refinement, nor has literary taste yet become so delicate and discriminating, that an author may enter upon such an effort with any hope of success. They are felt, and they fill the soul to overflowing with the loftiest emotions, and yet they cannot be transferred to parchment. They are rich *beyond expression*. Were all that accompanied the birth, the life and the death, even of some infants, written, we should have not only a volume, but the richest in this department of literature. We should then understand what now is mysterious in the conduct and lives of men, and which fills a large place in the history of nations.

"Incidentally," says a correspondent of a western paper, "I asked Gen. S—— if he had any children. I shall never forget the sudden, and almost terrible, shadow in the expression of his face, that this question produced. The conversation had begun about politics, and had been carried on very freely up to this point. My careless question, however, suddenly changed his expression. Never, in my life, did I see a broken heart so vividly pictured on human face. His breast heaved; the tears started in his eyes; he could hardly articulate. He answered by monosyllables and single words at a time. He told me that he had lost four young children last spring, within a few days of each other. As he described the death of his young son, at whose bedside he sat ten days without rest, he was often forced to stop to suppress his rising tears, and sobs. *That is what makes me desperate so often*, was the last remark he made, in describing his domestic misfortunes. As he said so, I thought that if the leaders of political parties knew each other's sorrows, the hidden causes of political hate and revolutions would soon cease to be a mystery."

Not unfrequently one or the other of these events is instrumental in effecting a change greater than any in the history of empires. It leads back a revolted soul to its allegiance to the Sovereign of the universe. Said a pious parent, who had followed two such little ones to the grave, and to whom we read what has thus far been written: "I spend hours, in succession, with my departed babes, and they are among my happiest hours on earth. The communion is a mysterious one, and the happiness is indescribable, but real." Nor can we withhold the remark, in passing, that the lives of—

Such vernal flowers that scent the morn;  
But wither in the rising day,

suggest inquiries, which Omniscience alone can answer, and bring up before the mind problems even that infinite wisdom alone can solve. Why live only to die? What is the precise moral condition of a human soul that has never sinned? What relation has the death of Christ to such? If all the events of time are but the links of an endless chain, what place does one so small fill? Are they happy beyond this life? If the moral government of God admits of their suffering here, why not hereafter? &c., &c. So that their biographies, brief and unwritten as they are, give rise to questions too vast for the grasp of any finite intellect.

For a still stronger reason, the life of each individual who has made some progress towards maturity, excites in our minds a deeper interest. Nor is this interest confined to intimate acquaintances and personal friends. A stranger cannot cross our path, or be in our presence for a single hour, without awakening within us a desire for information on points connected with his past history. There are in a single well-filled railroad car, thrown transiently together, materials enough for an extended library. And though not a sentence of it may ever be written, yet it is all as truly there as if the genius of a Scott or a Johnson had classified and arranged it, and the press had given it to the world. When the mind is not otherwise occupied, we are curious to learn what adventures each individual has planned. What disappoint-



ments he has met with, and how he has endured them ; what griefs and what joys he has been the subject of ; what passions and appetites are within him, and how he controls them ; what breadth of intellect he possesses, and how it has been improved. How he is solving the problem of keeping soul and body together. And above all, what is the condition of his conscience ? Does he listen, with habitual respect, to its softest whispers ? Does he entertain intelligent, well-established views of his great work in this world, and of his destiny in that which is to come ? Is he mindful of the hazard which he runs of losing his soul, and is he in earnest in making his calling and election sure ? These, and an endless series of similar inquiries, arise unbidden, as the eye falls now on this and now on that fellow-passenger. And nothing but the laws regulating the intercourse of the individual with society, prevent us from drawing aside the veil and satisfying our curiosity, by an actual and minute inspection of these mysteries.

Nor do these laws always, or very generally, prove a sufficient protection to these secrets of personal history. Who has not seen inquisitive glances cast towards himself ? Who has not been annoyed by an ingenuity, fertile in expedients, tasked to its uttermost, to learn even solitary items of his past life : Where born ; his name ; his residence ; what his occupation or profession ; whither going, and with what intent ; who his acquaintances ; what his position in society ?

A writer, who has long and successfully studied man, makes the following truthful remark : " Let any one define to himself the real significance of the phenomena, named gossip, egotism, personal narrative (miraculous or not), scandal, raillery, slander, and such like, the sum total of which constitutes what is called conversation, and will he not come to the conclusion that biography is, among the wants of men, the one thing needful ? " Rising higher still, we find single passages of deep and thrilling interest in lives not otherwise distinguished from the mass around them. There is the hairbreadth escape. The individual, after a manly resistance, is taken captive by savage foes. Slowly he wears away wearisome months, and even years, it may be, before the hour of



his deliverance arrives. Then his escape, if possible, possesses more of a tragic interest than his capture. In the various conflicts between civilization and barbarism, how many such scenes and incidents in the history of individuals, have been preserved. And when another Cooper shall arise, they will constitute the rich materials out of which his fertile imagination will construct tales to charm many an ear, and to beguile many a tedious hour.

The ocean, too, abounds in personal narratives of the most exciting character. The fearless son of Neptune has, with great exertion and skill, guided his gallant ship on its way in safety, when the waters of the deep roared and were troubled. Or casting his frail body forth upon the wide expanse of waters, he has entered into a struggle for life, with the winds and the waves, at a time when the huge leviathan of the deep with bones of oak and sinews of iron, could not outride the storm. Or, perhaps, prompted by feelings of humanity, he has sought to save the lives of others at the imminent peril of his own. Unchaining whatever craft was at hand, he has, without a thought of danger, shoved it into the water and been lost to the sight amidst the waves and spray of the agitated deep. But he has reappeared with those whom he has snatched from the very jaws of death.

Perhaps our attention is directed to a single figure, or a group, thrown upon canvas, or chiselled out of the rock. We admire not the colors of the paint, or the smoothness and polish of the marble, but the attitude and other expressions of the character and emotions of each individual of the group. We look upon a fine building, and are charmed with its general expression of neatness, of beauty, of strength, or of grandeur; we see its relations to the ground and country around it; within we find as much to admire as in its external appearance. Perhaps it is some production of the pen: a romance, a drama, a poem, an essay, or a history. It may be our attention is directed to some musical composition which, in turn, awakens within us all the emotions of which our natures are susceptible. No matter from which department of the fine arts the production before us emanated, it is not enough that we see and enjoy it, but we must become

acquainted with the mind originating it. Who can survey the cathedral on Ludgate Hill, and be satisfied with what he can read upon the tomb of Christopher Wren, beneath the choir :

Subitus conditur,  
Hujus Ecclesiæ et Urbis Conditor.

It will only make him eager to learn more of his life. Who ever completed the perusal of *Paradise Lost*, closed the volume and cared not to know who John Milton was? When and where, and of whom born; by whom and by what educated, and with what ease or what labor did he, uninspired, rise to such heights of thought, and sustain himself for so long a time with such dignity? No one, we presume, save the mathematician, who asked, coolly, "What has he proved?"

Indeed, when society has had the production and not the producing mind, there has been a restlessness extending through years, and in some instances, through centuries. Archives, public and private, have been searched, to discover the well-kept secret. When *Marmion*, and then the *Waverly* series, were published, how numerous were conjectures respecting the name of the author, and how unquiet the mind of the public until it was known.

When, nearly a hundred years since, a series of letters appeared in Woodfall's *Public Advertiser*, over the signature of Junius, marked by great boldness and severity, what efforts were then made to ascertain, "who Junius was." Nor has the interest passed away with the abuses of government, which called forth those severe strictures. The desire to know the name of the author has outlived the popularity of his production. The most prying curiosity, and the most industrious ingenuity, have been at work, for nearly a century, to collect circumstantial evidence on this point. Hence it is that a distinguished writer remarks :

Even in the highest works of art, our interest, as the critics complain, is too apt to be strongly, or even mainly, of a biographical sort. In the art we can nowise forget the artist; while looking on the *Transfiguration*; while studying the *Iliad*; we ever strive to figure to ourselves what spirit dwelt in Raphael; what a head was that of Homer, wherein, woven of Elysian light and Tartarian gloom, the old world fashioned itself

together, of which these written Greek characters are but a feeble though perennial copy. The painter and the singer are present to us ; we partially, and for the time, become the very painter and the very singer, while we enjoy the picture and the song. Perhaps, too, let the critic say what he will, this is the highest enjoyment, the clearest recognition, we can have of these. Art is indeed art, yet man is man.

When any one of our race has been successful in an eminent degree, in what he has undertaken, we have a desire to go back of, and beyond, the fact of his success, and learn what may be learned of the life of the man. He has discovered some great truth, or invented some new and more rapid and easy way of doing what the wants of mankind require to be done. He has wielded the pen of a ready writer, and by it has changed the current of thought in the mind of millions, and the course of action of generations. In the senate, in the pulpit, or at the bar, he has stood peerless, the unflinching advocate, the champion of truth and right. Or, in the accumulation of wealth, he has distanced all competitors, and stands without a rival. Who, that is thus distinguished, can remain unknown?

The public is eager to have in its possession a full-length portrait of the inner as well as the outer man. And if this is desired, then men will seize upon anecdotes, scraps, fragments, items, anything true or false, to supply the deficiency. Nor is this imperious desire limited to the lives of those who have worked the thing which is good, but extends to all who have been successful in what they have undertaken, whether it be good or bad.

There is a demand for the biography of Nero as well as of St. Paul, of Judas as well as of John, of P. T. Barnum as well as of Amos Lawrence.

Then there is the *celebré*, notorious for villany or eccentricity, holding a high position, or the candidate for such a position. But we have said enough to make it manifest that the material for the construction of this kind of literature is abundant. The desire, also, to have whatever genius or industry can manufacture out of it, has no limit. At least we so judge from the ceaseless flow of such works from the press.

The range which this kind of literature takes, is a broad



one, and claims a passing notice in this discussion. It enters largely into the drama. No dramatist could proceed a single step in composition without his characters, without his *dramatis personæ*. These are developed not at once, but gradually, as the plot is unfolded. Though it is not the design of the drama to record, with exactness, the lives of individuals, even when they have an actual existence, yet from this kind of composition we often get the best impression which we have of the persons introduced as principal actors in the scheme. We are, perhaps, more indebted to Shakspeare than to Niebuhr, Hume, or Macaulay, for the vivid likeness we have of Julius Cæsar, Mark Antony, the Richards and the Henrys.

It makes a large part of epic poetry, also. What know we of Achilles and Agamemnon, of Æneas and Dido, and of many others associated with them, except from the great epics of Greece and Rome?

What is true of the drama and of epic poetry, is equally true of that which has usurped their place in modern literature; we mean romance, or fiction. The theatre is no longer the exclusive resort of the masses for amusement. The play has dropped its machinery, its formal division into acts and scenes, and also its ancient name: but in its new dress, it retains all else, good and bad. Out of the materials furnished by the ever-varying incidents in the lives of men, with the aid of the imagination, the novelist composes his fascinating narrative. The reader, also, must, during the perusal, believe it to be a veritable chapter in the lives of its heroes, or he will find no amusement or interest in following its mysterious thread to the end.

Fiction, in respect to its character, like the drama, may be either tragic or comic, or tragi-comic. But, whether the one or the other, the actors must be beings capable of reasoning, of suffering pain, and enjoying pleasure, from the circumstances in which they are placed, like ourselves. It may not be necessary for the writer to go back and disclose to us, in detail, all the past lives of the persons introduced, but we must know enough of their previous history to give us an interest in whatever may befall them.

We freely admit, however, that the main design of this

kind of composition differs widely from that of biography proper. It is indifferent with the writer of fiction whether the reader be so affected or not with the characters introduced, that he will feel a desire to imitate their excellences, and shun their vices. If the reader is merely interested, amused, and made to forget, in the thrilling incidents of the story, all that vexes and troubles him in his own affairs, the design of the author is accomplished. This, however, we look upon as a perversion and prostitution even of fiction. It may, and often does, run side by side with well-written biography, and it is impossible to distinguish the one from the other. The means, the influence, and the end of each are the same. Often, in the same production, they meet and mingle, each contributing its part easily and naturally, to the ultimate effect. If there is any excuse for the bad impression which either leaves upon the mind of the reader, it cannot be plead in behalf of fiction.

Dr. Johnson observes, in a number of the "Rambler":

In narratives where historical veracity has no place, I cannot discover why there should not be exhibited the most perfect idea of virtue; of virtue, not angelical, nor above probability. For what we cannot credit, we shall never imitate. But the highest and purest which humanity can reach, which, exercised in such trials as the various revolutions of things shall bring upon it, may, by conquering some calamities, and enduring others, teach us what we may hope and what we can perform.

In the drama, in poetry, and in romance, no events should be introduced plainly contradictory to facts. Nor should any allusion ever be made to incidents or realities, however slight and delicate, which, upon investigation, will be found to be at variance with the truth.

The experiment is always a hazardous one, and the effect may be disastrous to the reputation of the author, and prevent the impression which his production might otherwise make. The Kentuckian, who knew all the Shelys of his State, was not much moved by a perusal of Uncle Tom's Cabin.

The laws or principles which should govern an author, in working up these materials, next claim our attention. We suggest the following as the most important:

The biographer should divest himself of all anxiety to make a book. This, in most instances, is not easily done.

The mode of getting up a modern memoir is somewhat after this manner: First, advertise for letters. This will usually bring in matter enough of this kind. The correspondence of any individual, in middle life, will, itself, make a good-sized volume, perhaps two or three. There are his letters to his family, written when absent, on business or pleasure. These will give the public an insight into the character of his domestic affections and relations. There are, also, letters, not a few, penned to intimate friends. From these can be shown his character as a social man. And then there are his letters of business, giving some just conception of his character as a public man, and of the responsibility which he felt, and, perhaps, sustained, in reference to the great movements and interests of the age in which he lived.

Secondly, gather together the manuscript which he wrote in reference to himself, in the form of a diary of fragments of his life, of personal memoranda, &c., &c. Few individuals, of any eminence, pass through life, without having occasion, for one purpose or another, to accumulate a considerable amount of this kind of material. Having a regard to their own personal improvement, they may take this method to impress, more deeply, upon their own minds, any deficiencies which they or others may have detected. Or they may design, in this way, to erect a lasting monument, to remind them of the safety of trusting in God in seasons of despondency and darkness. Having found "the valley of Achor the door of hope," they wish to perpetuate a knowledge of the important discovery, for their own personal benefit. Or, knowing the imperfections of memory, they may have transferred to paper important transactions and events, in which they themselves were personally interested, and to which they might have occasion to recur at some distant period in the future. These and other considerations of a kindred nature, frequently induce men to write, sometimes voluminously, about things with which their own personal history is more or less intimately connected. If one indulges his pen, only sparingly, in this kind of composition, he will find, before he has advanced far in life, a surprising amount of manuscript accumulating upon his hands; and all this, at his



decease, unless otherwise disposed of, will pass under the inspection of some one who may have undertaken to write his biography.

Thirdly, invite the personal recollections and reminiscences of intimate friends. A few letters sent out, soliciting information of this kind, might bring back what, in some instances, would, of itself, make a volume of no common interest. A good memory, joined with a fertile imagination, and a correct literary taste, can find news and incidents of thrilling interest, in the life and labors of the deceased, almost without end, and can set them forth in fascinating periods. Meekness under provocation; humility in the midst of well-earned and universal applause; penitence under a sense of wrong inflicted upon others, in a crisis, even surpassing expectation, which it seemed impossible for a finite being to equal. Fragments of this description, when properly gathered up, constitute the most abundant and the richest portion of a well-written memoir.

Fourthly, the records of schools, academies, and colleges, together with the oral testimony of persons of singular memories, found in every community, will give all the public care to know of the childhood and youth of the individual whose life is to be written.

Fifthly, nurses, watchers, physicians, clergymen, and other attendants and friends, can give a minute and full account of the declining and closing portion of life; a portion in which most readers feel a deeper interest than in any other. How one approaches the solemn period which terminates, forever, his relations to the persons and things which he has long loved, and with what faltering or fortitude, with what fears or hopes he enters the world of spirits, is a question which all who read, must have answered. A biography which touches lightly and timidly this part of the life of its subject, which does not inform us of the emotions excited in the soul, as the light and joys of life were yielding to the shadows and silence of death, will fail of giving general satisfaction. The work will be felt by all to be incomplete.

Having thus collected the materials, the next and the

most difficult, but essential, thing to be done, is to decide into what form to cast the mass; what to publish and what to suppress. With such a vast pile of documents before him, the author is tempted to extend his work until he wearies the patience, and satiates the appetite of his readers. We have not time or space, in this article, to unfold the principles which should guide a writer in making his selections, or in deciding what may and what may not go before the public. Suffice it to say, that he who does not know that there are such principles, and also what they are, should consign his materials to other and more skilful hands. No desire to make a book should ever induce an author to violate the fundamental laws of this department of literature. However abundant the materials, none but those essential to the end he proposes to himself, should be admitted; and though his production dwindled down into a mere pamphlet, as where materials are scarce, the imagination of the writer, however prolific, should not be allowed to supply the deficiency, for the sake of making a full-sized volume.

No effort should be made to commit the deceased to the opinions of a sect or party, much less to opinions held by the biographer himself, perhaps, alone. The temptation to this is always strong, and what is worse, is not always resisted. In the severe conflicts among men, the aid of the departed is often invoked in a more substantial form than that of a figure of speech or stroke of the imagination.

The sentiment of Shakspeare, that

The evil that men do lives after them;  
The good is oft interred with their bones,

answered his purpose well as a part of the funeral oration for Caesar; but as a general principle, it is not true. Posthumous authority is always more weighty and influential than living. From the constitution of our nature, this must ever be so. What sentiments an individual uttered, what opinions held, what counsel gave, while in life, are greatly enhanced in value after his demise. In their grief at his loss, men, losing sight of his frailties and of the imperfections of his judgment, give to his opinions the weight which is due to

inspiration alone. Nor is this surprising. In the heat of a controversy, not argument alone is relied upon for victory, but every available means, every instrumentality, is pressed into the service of those who are eager for the triumph of their cause. For such an one it would be easy to write the lives of Washington and Jefferson, and make them cast the entire weight of their posthumous reputation on the side of modern abolition. And yet, who does not see that this would be doing great injustice to their characters as statesmen. In this same way, John Milton and Isaac Newton have been claimed by Unitarians of the present generation; and we recollect once seeing the former, even that sturdy and uncompromising advocate of Baptist doctrines and ordinances, put down as almost a pedo-baptist. He was represented as standing uneasy in his position, and held only by the leashes of superstition. It would not be difficult to number scores of biographies, otherwise well written, where this eagerness to secure the testimony of the departed in favor of a sect or a party, is too manifest throughout the entire production.

In behalf of the honored dead, we object to their being made parties to controversies still raging among the living. We do not know the individual among our most intimate friends whom we would trust, without great reluctance, much less commission, to expound our views publicly, upon any controverted point. Especially would we object to any announcement of what we do believe, gathered from remarks we made in conversation, or dropped loosely, without weighing their exact import, in a confidential correspondence, before the question became one of vital importance to the interests of society. There is no man, whose thoughts are worth making known to the public, who, on any mooted subject, were he present, would not feel bound, in justice to himself, to modify the statements which any one could make in his behalf. Besides, to call in the aid of the great names of departed worthies to sustain our cause, is an acknowledgment of our own weakness, which we should be slow to make. And to write a volume with no other purpose than to show that we think as they thought, is a prostitution of a rich de-



partment of literature to our own selfishness, alike unjust to them, and dishonorable to us.

A biographer should refrain from any attempts to forestall public opinion, as to the rank which posterity will assign his hero. If the individual have recently deceased, it is impossible for those most intimate with him, while living, and in some respects best prepared to form an opinion of his merits, to say what will be the judgment of posterity. Whom men, one or two hundred years hence, will single out and elevate to the highest summits of fame, as the great minds and master-workmen of the present generation, it is impossible for any one now to know. Whatever may be their final decision, one thought should allay all anxiety on our part. It will be impartial, and nothing which we can now say, will have any weight with them in making up their verdict.

In order that any one may be "in everlasting remembrance," something more is needful than that he be popular while he lives, or that his numerous personal friends and admirers unite in an earnest petition to those who may come after them, that they see to it that he have his proper place in the calendar of worthies; something more is needful, even, than that he have ascended rapidly through all the grades of office up to the highest, and there remained, until, of his own free will, he resigned the honors he so honestly won, and so long enjoyed. Succeeding generations and distant ages will demand specimens of his work. They will inquire for the evidence, then existing, that he ever lived. They will search diligently among the institutions of society, and among all the channels of thought, for the monuments and records of his true greatness. The present condition of philosophy, of penal codes and prisons, of executive power, as a branch of government, and of the Church, in its relation to the State, are monuments, more enduring than marble or brass, to the memory of Bacon and Howard, and Sidney and Williams. Not until men cease to value their civil and ecclesiastical rights, and not until every vestige of civilization and social refinement has disappeared from

among the ruins, even, of the present goodly structure of society, will the names, associated with the struggles through which nations have passed, to gain their present enviable eminence, be forgotten.

It is equally true, that neither of the individuals just mentioned, were honored by their contemporaries. Bacon fell from the highest office in the State, by the commission of a high offence, and, in the retirement to which he was driven by his unpardonable offence, he did his great work; while the meanest, he became the greatest of mankind. Howard could not write a correct English sentence; was censured for his want of domestic affections, and had to force his work, and the results of his labors, upon the attention of those in power. Sidney died a criminal, and Williams was banished to the wilderness, and "for fourteen weeks, knew not what bed or bread did mean;" and yet these are the men whose names can never pass into oblivion, and whose monuments are above the reach of the tooth of time.

The portrait should be drawn true to life. If the object of the writer is merely to amuse and interest his readers, this will not be essential; it may stand in the way, as a positive hindrance to his design. With such productions, half true and half fictitious, we have, now, nothing to do. But where the object of the writer is, "*clarorum virorum facta moresque tradere posteris*," any departure from the truth, any painting or coloring, to make the character of the individual appear upon paper what it did not to the minds of those who had known him long and intimately in life, is unpardonable and criminal. And yet it must be confessed, that to present such a picture, such a Daguerreotype, of any human being, is no idle task. In executing this part of his work, a copious diary will not often be of much service to an author. It may even mislead him, and so also may correspondence with intimate friends. When published without comment, and the deceased, through them, is left, as it is often said, to speak for himself, we can scarcely conceive of a more unsatisfactory means of bringing out and exhibiting real character.

The condition of mind in which the individual was when he made his entries in his diary, is not the one in which he

was when in his family, and when filling his place and doing his work among men. The penitence and sorrow which he there seems to feel, and no doubt did feel, in view of his many deficiencies, he was never heard to express, perhaps, in his most confidential intercourse with his friends; nay, he would have promptly defended himself from any such charge, if made by another. His humility and meekness were evanescent; they scarcely waited for the ink, recording them, to dry before they took their flight from the heart. To search for the true character of the man among such records, would be as unwise as for that of "the fellow of infinite jest" among the dolorous strains of "the Night Thoughts."

It is for this reason that men of thoughtful minds, aware of the danger of deceiving others, and even themselves, frequently lay aside all attempts at diary writing, or, from time to time, destroy what they write. Dr. Gregory, the author of the *Memoir of Robert Hall*, tells us that "he [Hall] was not in the habit of keeping a regular journal, nor, generally speaking, did he approve of it, from a persuasion that it tempted to an artificial tone of expression, which did not accord with the actual state of the heart." And yet most biographers rely on this with undoubting confidence. But to delineate character true to the life, something more is needed than to edit the most impassioned parts of a diary, or the most interesting portions of an extended correspondence. The prominent traits or qualities which distinguish one man from another, and constitute what is denominated character, are there with difficulty discovered. They are scarcely seen at all in the quiescent hours of retirement and reflection. At such times, and under such circumstances, there are noticeable scarcely any points of difference among men: "The rogue and fool, then, are fair and wise." The most abandoned of the human race then view their whole course of life with a depth of abhorrence unfelt by the virtuous.

We must follow the man to his work. We must see his conscience tempted with bribes, and assaulted by passion. We must see his intellect clouded, bewildered, and lost amidst the speculations of an unsound and sceptical philosophy. We



must see him when his reputation is wantonly assailed, or, when forsaken of men, and apparently left of God, he struggles in the depths of adversity, before we can know the man, or speak with confidence of his rank among men. We must know how he chose his place in society, how he tugged to sustain an enterprise in the days when its friends were few and its resources limited, when intellect, and refinement, and power came and looked on him, but passed by on the other side, and when the mass complimented him with sneers, and loaded him with reproaches. We must measure the range of his vision and reach of his faith, as he thinks and plans, and toils for humanity, before our verdict will command universal respect. We must learn how he carried himself, when, in the days of his triumph, his enemies and his persecutors came and licked the dust at his feet, and men of titles, and rank and power, vied with each other to do him homage. In a word, until we have thoroughly studied character, not as it appears in the drivelling sentimentality or morbid spirituality of a journal, or in the fortitude and courage manifested in epistolary writings, when difficulties, and dangers, and temptations were all in the distance, but as it appears and impresses us in the heat of the conflict, and in the very forefront of the battle, we are not prepared to work at the canvas.

Besides the difficulty just mentioned, there is another which the author has to surmount. It is a maxim, like most maxims, venerable for its antiquity, but expressing only part of the truth: "*De mortuis, nil, nisi bonum.*" This sentiment seems to lean to virtue's side, and yet few biographers can regard it with any strictness and be honest and truthful. Human nature, in its most degraded forms, is seldom lost to all good, nor is it beyond the reach of weakness and imperfection in its most elevated state. There are instances, not a few, in which even the most virtuous act from passion, and not from principle,—are influenced by unworthy and dishonorable motives in their conduct,—lapse into sin, and live on, many a month, in a moral and spiritual condition far from satisfactory to themselves. There is nothing seen, from day to day, in their lives, indicating strong attachment and high

devotion to any great and good cause. At last they are startled from their guilty indifference, perhaps, only by a view, almost supernatural, of their impending ruin. Their surprise that they have wandered so far and so long from the path of duty, is surpassed only by their alarm lest another step may involve their own characters in life-long shame, and the cause which they have been set apart to defend, in needless and ineffaceable disgrace.

Then each individual has his peculiar excellencies, and also his peculiar defects; defects which no discipline, human or divine, has ever been able to correct, and which no depths of conviction of their baneful effects upon his influence has ever been able even to repress and conceal. How often are we compelled to say of others, as an intimate friend and admirer did of Andrew Fuller: "Though his faults were trivial compared with his excellencies, yet they were, in my view, very apparent, and, as is generally the case in very forcible characters, they possessed a certain prominence."

Now, if in such cases we may not say anything of the dead which is not eulogistic, then we are not at liberty to deliver over to posterity the life of any man as it impressed the minds of his contemporaries. We are aware that there is great sensitiveness on this point. Personal friends and partisans do not without a struggle give their consent that the whole truth should be told of one who stands as the idol of their affections and the exponent of their principles. Numerous instances might be cited in which literary honesty has met with a most determined opposition, and most undeserved censure. What Macaulay has written on a single page of history, has excited to resistance and provoked to denial the whole sect of truth-loving and non-resistant Quakers. Well does he say: "To speak the whole truth concerning Penn, is a task which requires some courage."

Again: Memoirs are often written too soon after the decease of the subject of them. "While the sentiments of friendship and admiration are finding their natural expression in the language of unrestrained eulogy, it is hardly permitted to assume a judicial impartiality." Time, therefore, should be given for grief to subside. The results of his

labors should all be gathered up and classified. Until this can be done with candor and discrimination, the author is not prepared to proceed with his work.

The finest specimens of truthful and life-like biography are found in the Bible. Saints though many of them were, and though the success of the book, and the prevalence and popularity of its system of religion, depended more upon the purity of the lives of its friends and advocates than that of any other book or system, yet the whole truth is invariably told. The drunkenness of Noah, the incest of Lot, the adultery of David, the idolatry of Solomon, the temerity and consequent fall and profanity of Peter, the unbelief of Thomas, the unjustifiable dissension of Paul and Barnabas, and the apostasy and suicide of Judas Iscariot, all are narrated with a most scrupulous fidelity to truth.

The work should be executed in such a way that its influence upon the mind of the reader should be moral in the highest degree. This is often a delicate task, requiring great discrimination in the selection of facts, great care and skill in grouping them together, and a familiar acquaintance with the principles of human nature. Where the entire life has been an unbroken career of guilt, posterity will suffer no loss if never informed that such a monster of impurity had an existence. The name of the wicked should be allowed to rot, unless it is in some way connected with veritable history. This is the merited doom which inspiration pronounces upon it, and the natural tendency, by the very constitution of things, is in the same direction. This is a salutary provision of Divine Providence. We act not wisely, therefore, if we strive to arrest this tendency, and to perpetuate the remembrance of the wicked. All unmixed evil should be avoided, as we shun whatever is offensive by its putrescence. Hence the lives of highwaymen and pirates, of courtesans and debauchees, of mountebanks and swindlers, whipped or unwhipped of justice, hung or unhung, should not be written. Men who have shown no respect for wholesome institutions, who have trampled upon the best established principles of morality, and who have waged an un-



ceasing war against the dearest interests of humanity, cannot be too soon forgotten.

But there are characters made of great excellence and great defects; these elements apparently hold each other in even balance. When seen in real life, they excite, in turn, the opposite emotions of admiration and aversion. When this is the case, the writer, wittingly or unwittingly, may make the great excellences lend even a charm to the defects. This not only may be, but, we regret to add, often has been done. One such book is enough to sap and mine the morals of the youth of an entire nation. It is enough to have rumor spread through the land a report of the immorality and infidelity of men who wear the tiara and keys of intellect. That the aid of letters should be proffered to the same end is unpardonable. If an author is tempted to this from want of bread, society would do well to allow him to retire upon a pension, or to settle upon him an annuity, rather than endure the evils which he might by his pen inflict upon the morals and the faith of the public. Biographies of fictitious characters have always been open to this censure; and well would it be for the interests of morality and religion, if they alone deserved it.

It was a part of our design, in the preparation of this article, to have noticed the different forms in which Memoirs may be written; also the relation between Biography and History; and, finally, the usefulness of this kind of literature. But we have already filled our pages, and must defer a discussion of these most interesting topics to a future issue.

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## ARTICLE V.—CHRISTIAN EXPERIENCE IN ITS RELATION TO MINISTERIAL SUCCESS.

NOTHING on earth is so powerful as goodness; nothing like it to control the heart. But goodness, powerful as it is, unattended by a mightier influence, will not work that transformation of character which it is the object of the preacher to effect. Even the spotless life of the Son of God did not mould into its own likeness those who enjoyed the advantages of his personal ministry. The Day of Pentecost, that day of the Spirit's special influence, added to the Church more disciples than many days of labor by Christ and his apostles, before these ministers were endued with the Spirit from on High. The Spirit's influence in the ministry, and, by the ministry, in the hearts of others, works into the soul that love of the truth, that intensity of Christian feeling, that persistence in Christian effort, which are indispensable to the progress of the cause of Christ.

As a denomination, we Baptists have always insisted upon piety as essential to ministerial character and usefulness. Human learning, and the discipline of the schools, we have sometimes, in theory, undervalued; but a renovated heart, enlarged Christian experience, profound views of the law of God and of the gospel of Christ, never. The rule, that "no man has a moral right to preach beyond his own experience," we may not have rigidly adhered to, but we have not knowingly ordained to the work of the ministry a man who has not given credible evidence that he is in Christ Jesus, and therefore a new creature. More than this. We have looked to our preachers, whether evangelists, missionaries, or pastors, for higher attainments in piety, for stronger faith, intenser zeal, livelier hope, profounder humility, more glowing love; in a word, for larger experience in all the graces of a perfect Christian character and life, than has been required for simple membership in a church. Love for what has been called experimental preaching prevails so largely with the mass of our people, that the deep murmur of unsat

isfied desire will always manifest itself, if our pastor's sermons do not show the communings of his own heart with the inner life of the truths which he utters. Our tastes and our characters, at least in this country, were formed by a class of ministers, whose experience of the working of gospel truth upon the heart and life was especially rich and instructive. Truth, as it lay in their minds, was not a cold intellection. It was emotional; it stirred their souls to their lowest depths; it aroused their activities, nerved their energies, and made their intellects, their consciences, their wills, work, and work for God and humanity. A woe they felt was upon them, if they did not preach, and preach the gospel; that, and nothing but that, met the cravings of their own souls, met the wants of their own case as sinners. Christ crucified, risen, interceding, was the basis on which rested their hopes; and to them it seemed that nothing but the same atoning sacrifice and finished righteousness, and prevailing intercession, could save a soul from death, and hide a multitude of sins.

Having these views of our denominational sentiment, believing that these views are entirely Scriptural, and that the presentation of them will not be untimely, we shall offer to our readers some thoughts upon *Christian experience in its relation to ministerial success*.

No man, whose heart has not been renewed, can understand the truths which constitute the gospel, and upon the preaching of which all ministerial success must depend.

Spiritual things are spiritually discerned. The natural man knoweth not the things of the Spirit. The late William Wilberforce, a man of distinguished piety, on one occasion prevailed on William Pitt to accompany him to hear the eminently spiritual Richard Cecil. The preacher delivered a discourse on one of the leading points of Christian faith and duty,—a discourse which struck Mr. Wilberforce as being unusually imbued with the spirit of fervent piety and evangelical truth. On returning from the place of worship Mr. Wilberforce asked Mr. Pitt what he thought of the sermon. The answer of the illustrious statesman was :

I did not understand one word of all that I have heard. Indeed, I could not have been more ignorant of the preacher's meaning, if, instead



of addressing his audience in English, he had spoken all the time in an unknown tongue.

The difficulty thus complained of by the Prime Minister of England, has been felt and acknowledged by not a few erudite men, who have listened to the gospel without spiritual profiting. The eyes of their understanding were closed, that they could not see; and their ears heavy, that they could not hear.

Dr. Chalmers, in his sermon on spiritual blindness, says:

The Bible is often made the subject of a much higher scholarship than the mere reading of it. It may be the theme of many a laborious commentary. The light of coteremporaneous history may be made to shine upon it. Those powers and habits of criticism, which are of so much avail towards the successful elucidation of the mind and meaning of other authors, may all be transferred to that volume of which God is the author, and still, after having exhausted the uttermost resources of scholarship, these critics may find themselves laboring at a threshold of height and of difficulty which they cannot scale. As if struck with blindness, like the men of Sodom, they weary themselves in vain to find the door. After having reared their stately argumentations about the message of peace, they have no peace—about the word of faith, they have no faith—about the doctrine of godliness, they have no godliness.

Germany, perhaps more than any other country, has had these lights, which were no lights; but England, also, and the United States, have had not a few men of great learning, of giant intellects, of noble natural impulses, who have brought their vast stores of knowledge to the elucidation of Divine truth; and still, after all their efforts to force their way into the regions of spiritual illumination, they have known less of the doctrine of Jesus Christ than the man of the humblest capacity, who has been taught by the Spirit of the living God, who has "hid these things from the wise and prudent, and revealed them unto babes."

Divine things are not objects merely for the speculative understanding. They have to do with the emotions, the sentiments. Reason cannot evolve them. Association cannot suggest them. Imagination cannot compass them. The faculties to which they are addressed are not perceptive, suggestive, reasoning, imaginative, tasteful only. They are emotive, feeling. The man who should say, I comprehend an intellection which I have not known, would talk as intelligently as the one who should say, I comprehend a feeling

which I have not felt. A practical trial of Christianity is indispensable to all satisfying insight into its nature. It must be experienced to be understood. It must be tried to be comprehended. As Anselm says:

We must first renounce the flesh, and live after the Spirit, before we may venture to investigate the deep things of faith; for the natural man has no perception of Divine things. The more we practice, in active obedience, that which the Holy Scriptures teach us for practical living, and so nourish ourselves, the greater shall be our progress in that which gives satisfaction to the cravings of the mind after knowledge. He who believes not will not experience; and he who has not experienced will not understand; for, as high as actual experience is above the mere hearing of a thing, so high is his knowledge, who has experience of faith, above his who barely knows by report. The practical is so closely connected with the theoretical, that not only can no one rise to a higher state of knowledge without faith and keeping the Divine commandments, but, sometimes, the very understanding bestowed is withdrawn, and faith itself destroyed, because a good conscience has been neglected.

To some our assertion may seem strange, mysterious, incomprehensible. But in this Christian emotions are subjected to no other law than that which governs all our knowledge, whether of matter or mind, body or spirit.

We cannot become acquainted with anything, except by the impressions which it makes upon us; and these impressions are made upon our different senses, external and internal. As we know the taste of a substance by the palate, and its color by the eye, so we know the joyfulness of an event by the happiness which it produces, and the amiableness of an object by the love which we feel for it. Or, to express the same idea in another form:

God has created everything double; a world without us and a world within us. He has made light without, and the eye within; beauty without, and taste within; moral qualities in actions, and a conscience to judge of them. The internal powers are called into exercise by their corresponding external objects.

The organ of vision is excited by the presence of light, the sense of smell by odors, the faculty of taste by beauty or deformity. No man in his senses would say, that without the eye one could be made acquainted with the beautiful colors of the rainbow; that without the ear, he could enjoy the delightful harmony of an exquisite musical performance, or, without taste, the delicate flavor of the peach or orange.

The several senses must exist, and so far as we know, be

constituted as they are, before impressions from their corresponding external objects can be received. The light of day might be poured eternally upon any other living substance than the eye, and vision would not be produced. External objects are not creative. They can act only upon organs already existent. Given the corresponding faculty, and pleasure the most thrilling, or pain the most excruciating, may be the result. This law holds good of the affections as of the senses. The love of offspring is a natural affection. It springs up spontaneously in the bosom of every parent. It waits for no acquaintance to produce it; no argument to enforce it; no example to direct it; with a gush of feeling which a parent only knows when it hears the first cry of life, and sees the helpless, unconscious babe, incapable of the most distant recognition, and presses it to a heart which would spill its blood to secure the little infant from harm. The delicacy and strength of a mother's fondness, in a moment, starts into full maturity and power. In the bosom of the lowliest peasant, a new fountain of sensibility is opened when he feels that he is a father. Every one whose heart has throbbed with this parental emotion, knows full well, that all this tenderness, all this depth of feeling, was utterly incomprehensible by him up to the very time that the appropriate external object called it into existence. Now it lives in all the distinctness of a well-known, accurately-defined, and most delightful emotion. It has been felt, experienced, tried. It is therefore *known*. It is not brotherly nor sisterly affection. *These* had been known before; *this* unknown. By analysis, it is indescribable, but by realization it is not incomprehensible. The elemental affection, which gives it its name, is peculiar. It belongs to nothing else, and can be compared to nothing else, in such way as to show what it is.

What is true of this affection, is true of every other; love of friends, kindred, country; love of wealth, honor, power; love of self, man, God. They have all a common element. They are all alike in that to which we give a generic name, but their specific differences; in other words, that which assigns them to their subordinate classes is peculiar, in so



much that the experience of the one gives no distinct idea of the other, without the experience of that also. To this law there is no exception. There must be the internal and the external; the subjective and the objective; the percipient spirit, as much as the perceived object; the emotive power, as much as that which acts upon it. The analogies of nature all bear us out in the assertion, that spiritual things are spiritually discerned.

But let the Bible be opened, let its teachings be subjected to the test of experiment, and we shall find the affirmation, that the natural man knoweth not the things of the Spirit, sustained most fully by the amplest historical testimony, given in by men who have conducted the experiments.

To a mind not spiritually enlightened, with what unmeaning words and sentences does the Bible abound! God. What is that? The Universe, says the Pantheist. The Son of God. Who is he? An inspired man, born in Bethlehem of Judea, says Scceinus. The Holy Ghost. What is that? A divine attribute personified, says the modern Unitarian. To be born again. What does that mean? To enter a second time into a mother's womb and be born? inquires Nicodemus. To become a new creature. What is that? To renounce Judaism and embrace Christianity, says Dr. Paley. Regeneration. What is that? To be baptized by a bishop in the apostolic succession, says the high churchman. Atone-ment; the indwelling of the Holy Spirit, who takes up his habitation in the soul of the believer; salvation by grace; the spirit of adoption, poured forth upon the heart, and filling it with all the peace and joy of a confident reconciliation; fellowship with the Father and the Son; having the life hid with Christ in God; growing up in him; receiving out of his fulness; beholding with open face his glory, so as to be changed into his image from glory to glory, even as by the Spirit of the Lord. What do all these things mean? Surely "spiritual things are spiritually discerned." "The natural man knoweth not the things of the Spirit." "Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the things which God hath prepared for them that love him; but he hath revealed them unto us by his Spirit."

To make the wisdom of the New Testament our wisdom, and its spirit our spirit, and its language our best-understood and best-loved language, there must be a higher influence upon the mind than what lies in human art or explanation. And till this is brought to pass, the doctrine of atonement, and of regeneration, and of fellowship with the Father and the Son, and of a believer's progressive holiness, under the moral and spiritual power of the truth, as it is in Jesus, will, as to his own personal experience of its meaning, remain so many empty sounds, or so many deep and hidden mysteries.

To understand the nature of Christianity in its doctrines and its duties, a man must partake of that life which is "hid with Christ in God." He must have infused into him that holy, spiritual nature, without which, spiritual perceptions and affections are impossible; without which, a man is no more competent to judge of Christianity, in its spirit, than a blind man is to judge of colors, or a deaf man of tones; or to use the figure of Anselm, when speaking of those who were for having the intellectus precede the fides, he says, "When such persons are inclined to dispute on matters of which they have had no experience, it is as if a bat, or a nocturnal owl—creatures that can see the heavens only by night—should contend respecting the beams of the sun at noon-day, with eagles, that gaze directly at the sun himself."

But this is not all. A man may have in him the beginnings of a holy, spiritual life; in other words, a new heart, and yet have no such enlargement of spiritual exercises as to make him a reliable spiritual guide in all things pertaining to godliness.

Christian affections are exceedingly various. They can be called into exercise only one at a time, and they may exist very imperfectly. But the minister is required to present, in its proper time and place, every truth of God, with its antecedents and consequents. Every grace which enters into a perfect Christian character and life, must have a place in his ministrations. But how can he lead his people into the mysteries of godliness which he has never solved? How can he put them in possession of feelings, of which he has himself had no experience? How? but by having infused into his own soul the emotion which he would have exist in the soul of his hearers. It is often said, and that truly, No man can sympathize with another, in either joy or sorrow,

which he has not himself felt. Mourners realize this. They easily discover who has the heart of true sympathy. They have no need of any one to tell them who has, and who has not drunk of the same cup. Kindred hearts, like drops of water, mingle into one. Sympathy binds them together, holds them together, indissolubly. Words cannot do this. Empty them of their meaning, and they are but sounding brass, or a tinkling symbol, as a dead body, not a living man.

The difference between words as sounds, and words as representatives of thought or emotion, is felt oft-times, when the truths of the Gospel fall from the lips of its ministers. The external form is the same, but the soul, of which the language is the embodiment, is gone. The corpse remains; but it is repulsive. We do not cherish it; we do not love it; we would put it away from us; we would bury it out of our sight. When we know that a man's utterances are hollow, meaningless, the very forms of expression which he employs become offensive. We cannot bear them.

This thought stamps, with surpassing importance, the subject we are treating. Ministers of the Gospel are required to describe every part of the journey of a soul from the city of Destruction to the city of the New Jerusalem; to enter into every part of a Christian experience, from the time that conviction for sin first fastens itself upon the conscience, till Christ is formed in the soul the hope of glory; till the stature of a perfect man in Christ is attained. To do this, requires a fulness of Christian experience, an enlargedness of Christian exercises, limited only by what constitutes the completeness of the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. These graces must not only exist, but the mind must come into contact with all their varying phases, till all their beautiful harmonies are called forth in the perfected character of an eminently godly man.

Largeness and richness of Christian experience, we have long regarded as the great, the essential qualification for the work of the Christian ministry. We know of nothing which can be substituted for it; nothing which may not sooner be dispensed with. If we were asked what one thing do the



ministry of our day especially need to make them the men for the times, we should say experimental knowledge of every revealed truth; knowledge of its practical working, derived from what it has done upon their own intellects, consciences, hearts and wills; in other words, a belief of the gospel, comprehending not only the impressions which correspond to the external facts of its history, but also the impressions which correspond to all the moral qualities and conditions therein attributed to God and man. Such knowledge cannot be derived from books. It comes not from the training of the schools. It is not the workmanship of an earthly teacher's hand. Its tracings, deep and indelible, are drawn by the finger of the Holy Ghost. He, and He alone, can work into the soul those rich experiences of truth without which it cannot be understood—without which it cannot be explained.

Considering Christian experience in its relation to ministerial success, our second suggestion has respect to its influence upon the preacher, in his selection of subjects to be discussed, illustrated, or enforced, in his weekly ministrations.

The success of the ministry, under God, is greatly dependent upon what a minister preaches. All truth is not equally fitted to lead men to forsake sin and cleave to Christ. Because a thing is true, it is not therefore to be spoken in the pulpit and called the gospel. In science, art, literature, government, there is a vast amount of truth which makes up no part of the gospel, and which, introduced into a sermon, would be as unsightly as a dissertation upon agriculture in a treatise upon medicine. To give appropriateness to the introduction of a particular truth into a gospel sermon, it must be a gospel truth, or if not itself a gospel truth, it must at least be one the proclamation of which is directly calculated to illustrate and enforce that which is a part of it. Some truths are addressed to the imagination, some to the taste, some to the passions, some to the intellect, and some to the conscience and the heart. Subjects may be selected and treated with a view to their action upon either of these susceptibilities, without tending in the least toward the accomplishment of the true purpose of the Christian ministry. An audience may be made to retire in tears from the house of God as well as

from a theatre. Their imaginations may be so seized upon by a glowing imagery, their passions may be so aroused, that their whole frames may be convulsed by a religious truth as well as by any other, and still the end of the gospel may not be reached. It has been said, that among the thousands who have visited the famous painting of the crucifixion, by West, perhaps there has not been an individual who has gone away unmoved. Could the scenes of the last judgment be reduced to canvas; the Saviour coming in the clouds, with great power and great glory; the angels flying through the Heavens, to gather in the redeemed; the congregating armies of the risen dead; the immense, the interminable field of men, whose anxious faces await the dreadful separation; its sight must awaken the deepest, most solemn, most awful emotions. The same scene, clothed in language, set to music, or spoken from the pulpit, should produce the same effect. But, as those who have wept at the painting of the crucifixion, or perhaps at a description of that touching close of the Saviour's life, have not always had their consciences moved by reflection upon the cause of that event, their sins, nor the end of it, their salvation, in any such way as to lead them to Christ as their wisdom and righteousness, so the scenes of the judgment might be contemplated without one thought of that personal sinfulness which will assign to the left hand of the Judge the finally impenitent. Men love excitement, and the excitement of the sensibilities and the imagination, better than that of the conscience. As a consequence, where such excitement is, especially if the conscience is not touched, people will hang in breathless silence or in tearful anxiety upon the lips of a speaker, who can move them without making them condemn themselves. Still, all this may pass away without adding anything to the power of any motive to hate sin and love holiness.

We do not question the right of the preacher to make use of all the avenues which God has opened to the heart. He may roll the thunder and paint the rainbow, but he must also part the cloud and show the sinner that God whom he has offended, and that Saviour who has died for him. With the mere excitement of the imagination and the sensibilities he

must not stop—no, not till he has driven the man back into the chamber of his own dark soul, and let the spirit-hand write, *Thou art weighed in the balance and found wanting*; not till he has carried him away from himself and laid him at the foot of the cross, where the Saviour's blood, falling upon him, has cleansed him from sin and uncleanness. If the arrows of the Almighty are not driven into the hearts of the King's enemies, they might as well have remained in their quiver. If the wound which they make be not healed by the blood of atonement, it is made only to rankle and to burn.

It will not be denied that much of the preaching of our day has for its object the excitement of the natural, rather than the spiritual emotions. Even when subjects, which have in them the spirit and the life of Christianity, are discussed, that which constitutes the Christianity, which is in them, is lost sight of, so that they can hardly be distinguished from the same subjects as they have been discussed by those who had no idea of the especial Christian element. Discourses upon the Judgment, for instance, are often delivered from the sacred desk, in which there is hardly a reference to that mediatorial provision, by which it is rendered possible for a human being to be justified in that day. If, now, the preacher have failed in his own experience to comprehend how it is that God justifies the ungodly, he has done nothing as a guide but to lead his brother to a yawning gulf, made him see it and feel that he is being impelled into it without any means of escape; in other words, he has done only what time will do for every impenitent, unbelieving sinner, when perhaps it is too late to discover and apply the remedy. But let the preacher now disclose the process by which his own sins have gone before unto judgment, and, in the courts of Heaven, have been cancelled by the blood and righteousness of the Great Mediator, and he, forthwith, becomes eyes to the blind, ears to the deaf, and feet to the lame. He is a preacher of righteousness, even of that righteousness which God accepts when he judges.

But this is not all. The influence of Christianity experienced, not only brings out what is especially Christian in the subject which may be chosen, but it gives especial promi-



nence to that class of subjects which embody most of the cross of Christ in its relation to the justification and salvation of sinners. Christianity, in our day, if we may so say, has become in great measure secularized. In its onward progress, it has been followed by civilization. In this form it has given embodiment to social and political virtues, which had had no existence without its creative and modifying power. What it has done has been mistaken for what it is, so that in many minds Christianity and civilization are merely synonymous terms. When thought of, they are the same energy, working out the same results. Where the gospel has shed its rays, intellect has shot forth in rich luxuriance; the kindlier feelings of the heart have been seen in their most graceful exercise; liberty has unfolded its most attractive banner, despotism has hid its bruised head, and oppression, in its direst form, has disappeared, or is fast disappearing. These external manifestations of an internal change; these streams of a fountain, purified by the effectual working of the gospel, are lovely and attractive, and are everywhere in the train of those who, with the message of salvation, go forth to bless the world. No wonder that the spirit kindles into enthusiasm, that these triumphs of the gospel are hailed with joyous acclamations, and that those who have won them should, like the early disciples, return to their Master, saying, even the devils are subject to us; forgetting, for the time, that greater blessedness, that their names are written in heaven. But we do well not to be deceived. These are but the outward manifestations of that life which is hid with Christ in God. These are what the gospel does, not what the gospel is. The motive power is in the engine, not in the wheels. The fire of love kindled in the focal rays of the Sun of Righteousness, generates the heat, which expands the steam, which, acting upon its appropriate adjustments, is carrying the car of salvation to every land. As it passes, it scatters blessings so rich and so satisfying, that their praises are celebrated on the high hill and in the low valley, in the palaces of kings and in the hovels of peasants. The instrumental agencies of securing to the sons of men such a harvest of joy, gathered in from the very fields where, just be-

fore, little else than thorns and thistles were to be seen, are hailed as renowned warriors are when returned from the field of successful battle. Their deeds of noble daring and manly warfare with the powers of darkness, are lauded as worthy of the meed of highest praise. We do not wonder that, in their zeal to render these earthly blessings of Christianity acceptable to all, they should labor directly and strenuously to increase them, even at the hazard of neglecting that work which belongs more appropriately to them, as ministers of the everlasting gospel; nor can we look for any sudden, miraculous deliverance of the pulpit from these subjects, which, to say the best of them, are but remotely connected with the preacher's great work of winning souls to Christ. Still we do long for the time when great and holy men, like Flavel, Baxter, Doddridge, Fuller, and Edwards, shall fill our desks, and give out their discourses of "meditated thought" concerning redemption, the unsearchable riches of Christ, and all the thrilling subjects of the great salvation; when the logic of the modern pulpit will be set on fire, producing an impassioned eloquence in the soul's behalf; when that mighty impulse which has been given to the activity of the human mind, shall urge that mind onward in its labors to secure the salvation of the souls of the millions of earth's population.

This change we look for, not as the result of an increase of learning, not as the result of the greater talent and wealth which are to be gathered into the churches, but as the result of an increase of piety. This we regard as the only means likely to direct the powers of the ministry so as to make it most effective in carrying the blessings of the gospel into the hearts of those who listen to it. That experience of the power of Divine truth, that communing of the heart with God daily and hourly, in such a manner and to such an extent as to exclude from his thoughts other topics of reflection, will soon restore to their proper place in his ministrations those features of the gospel upon which depends the salvation of those whose salvation is the chief care of the devout pastor. Out of the abundance of the heart the mouth will speak; and when the heart is filled to saturation

with those truths which constitute the gospel, hearers will know it, by the frequency and the urgency with which the themes of the great salvation will be pressed upon their acceptance. From a mind thus richly furnished, "the fashions of this world pass away." Subjects which embody most of the spirit of evangelical piety, which harmonize best with the humble, devout frame of a true spiritual-mindedness, will throw into the back-ground each and every one of those which only minister delight to a craving after conformity to the tastes and sentiments of those whose admiration and praise are certain not to be bestowed upon the gospel, nor upon those who preach it, unless they have learned the art of concealing the sword of the Spirit in the golden scabbard of man's device.

Is it not so? With the increasing piety, fervor, and zeal of the pastor, have we not always observed an increasing adaptedness in his discourses to the production of conviction for sin, faith in Christ, a renunciation of the world, and whatever else goes to make up a truly Christian character? The constant hope, the confident expectation, the strong desire that some sinner may be converted, or some trembling saint be strengthened, or some active, intelligent, loving Christian be made to abound more and more in love and in every good work, necessarily leads the preacher to select such a subject as is apparently best calculated to produce these results. If one application of truth fails, his mind is unsatisfied till another is tried. He is thus constantly reflecting upon the spiritual state of his hearers, and seeking after truth, by which they will be made wiser and better. Nothing will satisfy the earnest longings of his mind till he has found out the very truth which the Spirit will bless to their good. Filled himself with the spirit of holiness, and looking now only to its direction, and the end of his ministry, the salvation of his hearers, he has no inducement to discuss any subject which will not lead to this end.

Let any one who has recently enjoyed a revival in his church, ask himself how it has been with his preaching, whether many of those topics which had been of absorbing interest, were not forgotten amidst the weepings of anxious



sinners, and the rejoicings of newly-converted souls. What would once have seemed a very proper subject for a pulpit address, would now be tame, if not perfectly offensive. Rich experience in the communings of a heart with God and spiritual things will be constantly suggesting to the mind of a pastor themes upon which he will delight to dwell, themes which will be discussed with all the freshness and zest which deep meditation upon Divine truth is sure to produce. This, as we suppose, is the thing, the very thing, which will rid the sacred desk of each and of all those topics which do not appropriately belong to it. The very best remedy to heal the divisions which are disturbing the peace of the churches, would be for the ministry and the membership to get their souls imbued with the spirit of a deeper and broader piety, of a piety which would control not only the matter of thought and discourse, but the spirit and manner of them also.

Our third plea in behalf of Christian experience, as an essential condition of ministerial usefulness, is based upon its influence upon the spirit and manner of the preacher.

In a time of great spiritual declension, we have sat under the preaching of one whose very words were so cold that it seemed to us as though we were at the foot of some mountain height, where the cold water of the melting snow was descending upon us, and sending its chills to the extremities of our almost frozen body. But soon the rays of the Sun of Righteousness have fallen upon that preacher. We have taken our place again in the house of God, and have been astonished to find that there is light, and life, and heat in the voice and words which just before had well-nigh thrown us into the chills of death. All this difference is not produced by the difference in the subject-matter of the discourse. The manner, the style, the spirit of the whole performance is changed. The soul of eloquence was wanting. There was no feeling. Now it has entered into the before lifeless form. It is reanimated, warm, glowing, exhilarating. It is no longer a mere skeleton. It has life and living energy. It speaks and it is heard. But what is the soul that has entered into this cold form? What is it that has made it a living,

speaking thing? It is simple Christianity; Christianity not long since experienced, but Christianity now experienced, kindling up its fires, opening its fountain of feeling, imposing now its sense of obligation to speak "the truth as it is in Jesus," teaching now what to say, and how to say it, that the gospel may run and be glorified. If it be true that deep feeling lies at the foundation of all true eloquence, if earnest oratory without earnestness of heart is impossible, we are sure that there is nothing like Christian experience to supply that kind and that amount of feeling which are essential to the fullest success of the gospel preacher.

The man who would preach to others, so as to make them feel and act as our holy religion requires, must be sure first to get his own soul imbued with the spirit of the emotion which he wishes to produce. He must himself taste over again the wormwood and the gall. He must bring into his mind again, with all the liveliness of present reality, the very feelings which his own soul experienced when under conviction for sin; that deep, awful sense of his guiltiness; that fearfulness to look up to that God, in whose sight the very heavens are unclean; that shrinking away, under the searching eye of the Spirit of Holiness, as it was bringing to the blaze of day sins long since forgotten; that awful sense of the justice of the soul's condemnation; that spirit of unbelief which made even the blood of the Son of God seem unequal to the washing away of sins of so deep a dye; that final yielding of the whole case to God; that looking away to Christ, so diffident, then so assured; that first smile of recognition, by which he seemed to say, "Be of good cheer, thy sins are forgiven thee;" that sweet going out of the soul to Christ, in which it seemed as though the very process of the union of the believer's lip to the lip of the Saviour was being witnessed; that feeling of ecstatic bliss, when he could say, "I am my beloved's and my beloved is mine;" that fixed, resolute purpose, to bear about in his body the dying of the Lord Jesus; that constraining love which knew no bounds, and shrunk from the severity of no test. This, all this, must be revived in the heart of the preacher, who would graphically portray the journey of a soul from the land of

darkness and of death, to the regions of light and of life. In the speech of one who is thus living over again the experience of his own heart, there is nothing vague and uncertain, nothing obscure and unintelligible; all is clear as light, transparent as glass, resplendent as a sunbeam. He speaks what he knows, he testifies to what he has seen. What he says, is to him a reality, a blessed reality. He just takes off an impression from his own soul, and holds up before his hearers the image which his own feelings and convictions have reflected upon the mirror at which they look.

But this is not all. If living over again his own experiences, engenders anew the feelings which he had when first he received the Lord Jesus, such feelings do not come solitary and alone. As then there was a deep consciousness that duty to God required the earnest statement of what had secured such blessedness, so now again conscience demands the exhibition of truth, under the fearful penalty of God's displeasure, if he withhold it. The whole man is brought under the controlling influence of one overwhelming sense of responsibility to God. It hears him say, Go preach the preaching that I tell thee, as with uncovered head he stands in the presence of the Great I Am, before whom he must bow with unquestioning submission. If before, his feelings urged him to speak for Christ, now there is added to their strongest impulsion a force doubly strong, positively irresistible. Call it what we will, "the imperative of reason, the constraint of conscience, or the voice of God within him," a stern behest is upon him, and he must obey. If before there was heart, now there is heart and conscience, with combined power, both acting in one direction. A man thus moved will speak, and he will be heard.

Cast him into prison, and, like Bunyan—ingenious dreamer—he will describe the progress of a soul to God; confine him to a bed of sickness, and, like Baxter, he will sweetly muse, and write of the rest of the saints in heaven; blind his eyes in total night, and celestial light will shine inward, enabling him, like glorious Milton, to see and tell of things invisible to mortal sight; fetter him with chains, and in the presence of kings, like Paul, he will reason of a judgment to come; nail him to the cross, and his latest breath will be spent, like his Master's, in praying and speaking for others' good.

Let a man feel deeply, let him know that duty to God and



man requires him to speak, or act, and you might as well think to stop Niagara with a feather, or quench the fires of Vesuvius with a drop of water, as to make him hold his peace. The deep pent-up feelings of such a man's soul will find vent somewhere. Draw out his tongue, and his eye will speak; extinguish that orb, and every muscle will stand out, big with the soul's emotion; in the very arms of death his face will tell what was the last purpose before the soul sped its way to him whogave it.

But this is not all. A man may feel deeply, and a good conscience may make him speak, but he cannot do this most effectually, unless he knows those whom he addresses; what their feelings, what their character, what their purposes. Here again Christian experience comes in to the aid of the preacher. The working of religious truth upon his own heart, the prejudices which it removed, the obstacles which it overcame, the new hopes, impulses, and obligations, which it has generated; all conspire to make him acquainted with those upon whom he most devoutly desires to see the same influences working the same effects. "As face answers to face in the glass, so the heart of man to man." He who knows himself knows other men.

Shakspeare lives, and will never die, while our language is spoken, because his writings, more than any other, perhaps, which have been composed by uninspired men, strike principles of human nature, which are everywhere developed and acknowledged to be true.

Bunyan is destined to the same immortality, not on account of the glowing imagery and the splendid allegory with which his writings abound, but because he gives living form to principles and emotions with which every Christian man is conscious that he is endowed. His description of the feelings of his pilgrim, and of the scenes through which he passes, are so life-like, that every experienced Christian finds what he has felt, described better than he could do it himself. But whence did these incomparable men obtain this deep, almost omniscient, intuition of what is in universal man? They were not learned; they were not great readers; what then? They were great thinkers. Especially did they turn their eyes inward, making their studies subjective more

than objective, reading their own hearts, and in them the hearts of others, seeing in themselves as in a glass, what was passing under the survey of every human consciousness. What was going on in their own souls they just Daguerreotyped, and every man who looks upon the picture sees himself, his own cognitions, imaginations, passions, and whatever else goes to make him what he is. With men, who seem to know us better than we know ourselves, we always love to hold communion; and though they may disclose to us some unwelcome truths, some things which we would rather think were locked up in the secret places of our own individual consciousness, we shall always sit as disciples at the feet of such men, when we have a desire to see ourselves as we are seen, and to know ourselves as we are known. Those who are thus deeply read in human nature, who know by what process of logic conviction is produced; by what arts of rhetoric language is made the best vehicle of thought; by what appliances the requisite emotions are produced; by what energies, volition, and action, are made to execute the purpose which they would accomplish by their address, are sure to find an audience, and one obedient to their will. Let a man know himself—know by what process his understanding has been made to admit the truth of a proposition, or his heart has been made to feel the power of a motive, or his will been determined to a given course of action, and he has a clue to what must be done to produce the same effects in others. To do just this for the Christian, is the very end and aim of Christianity experienced. It works into the soul of every subject of it, just itself, nothing more and nothing less. When it has reproduced itself, it has done its whole work; and hence in whatever heart it has found a home, self-consciousness will disclose its essential features; and as these are the same everywhere, a Christian man, by knowing himself, must know what every other Christian man is. Such self-knowledge, possessed by one who would act upon others, such knowledge of the character of those upon whom he would act, is indispensable to one who would practice successfully, what Henry Clay has called, “that art of all arts, oratory.” This it is that has given to what are called ex-

perimental preachers, such large success, as the instrumental agencies in the conversion and spiritual growth of the largest number of their hearers. They draw from what they themselves have felt, and they find a response in the hearts of those whom they address, for they have felt the same. We often wonder that, without the aid of these appliances, which are generally deemed essential to the orator, they work so effectually upon the convictions and purposes of their auditors.

But there is no mystery, no mysticism in this. Chords of the same tone, being struck, vibrate in harmony with each other. Music has a power independent of the words to which it is set. So it is with emotion. Words may be the ordinary medium of its communication from heart to heart. But it is not the words that produce the effect. It is the spirit which is in them, the meaning. Let this spirit, meaning, or whatever we please to call it, be transferred, and the effect follows. The old Roman orator understood this, who, when called upon to perform the part of a bereaved and disconsolate father, brought in his hand the urn which contained the ashes of his own daughter. He knew, that if his own heart was broken and melted, his manner would be most natural, and therefore most forcible. Mark Antony, when he would move to madness the citizens who stood around the body of Cæsar, removed the robe, and thus gave tongue to the wounds which the conspirators had made. These wounds gave utterance to the emotions with which his heart was filled. As he felt when looking upon them, so he knew they would feel when they saw them. This was but the carrying out of our principle, that a man who can embody his own experiences, in words or in any other form, is sure to witness a reproduction of them in the hearts of others. Let the preacher appear before his people with a heart full of what is tender and affecting in the Christian view of the cross, or the resurrection, or of other of the most touching facts of the mediatorial scheme, and he will have no reason to complain that he finds no sympathizing hearts in a Christian auditory. The crosier and the crucifix he may well dispense with. What is written by the finger of the living God on his own soul, and so



transcribed and displayed that it may be read by others, will awaken more of true emotion than all material and outward representations which papistical ingenuity has devised or can devise. For the sake of reproducing in himself the convictions, and the emotions, and the purposes which the most devout and useful Christians have given exercise to, such a minister reads the lives of most eminent saints and studies the Bible, the great repository of God's truth. He would know what is in man, natural and spiritual, and what in the gospel, to meet the cravings and the wants of humanity; how, also, the varied motives, which are available to the Christian orator, may be made to act upon the character of man as it is and change it into what it ought to be. In order that he may do this, truth is not suffered to remain ineffectually locked up in the Bible, nor in the lives of those who have felt its power, nor yet in anything else containing it, but it is forthwith brought into contact with the susceptibilities and activities of his own nature. With a sword whose mettle he has not proved, with an armor whose virtues he has not tried, he would not go forth to fight the battles of the Lord. But when once he has tested the power of the weapons of his warfare, he does not fight as one who beats the air. The confidence of a full assurance, that what has proved effectual in bringing him into subjection to the law of Christ, and shutting him up to the faith of the gospel, will work the same effect in others, nerves his arm and gives resoluteness to his purpose to try the power of truth for the subjugation of the enemies of the cross of Christ. His desires, his affections, his conscience, his convictions, all harmonize in the teachings of the divine word, that the gospel is the power of God unto salvation. His experience corroborates the truth of revelation, and revelation corroborates the truthfulness of his experience. Both his heart and the Bible are but different books, upon which the finger of God has inscribed the same truths—truths which he would have seen and read by all men.

One thought more, upon Christian experience as a condition of ministerial success, must close this article.

That man who is most under the influence of piety, in the desires, affections and purposes of his soul, in other words, he

who has most of the motions of the Spirit of God working in him, will be likely also to enjoy most of that same influence attending and setting home truth spoken by him upon the hearts of others.

No fact is more clearly revealed than this, that the Holy Spirit is interceding in and expressing its own motions by, the prayers, anxieties and labors of true, richly-experienced Christians. There is not a revival of religion in any of our congregations, where it is not made clearly manifest that the Spirit has breathed into the hearts of some disciples, desires, affections and energies, which have been signally attended by the Spirit's power in carrying forward the work of grace. Those who have most of the internal emotions of piety, are the most abundant and the most successful in its manifestations, and are also honored most by the special and effectual working of the Holy Spirit in the word spoken by them. Trace either Whitfield, or Pearce, or Nettleton, or Payson, in their career, and it will be seen that the road between the pulpit and the closet was well beaten. Grass did not grow in that path. They, like Moses, dwelt much of their time in the mount of communion with God; and when they came to their people, they were radiant with the glory upon which they had been gazing—not radiant only with glory, but clothed also with power. The same might be said of all others who have attained to eminence as successful preachers of the gospel. As nothing can divert such men from their purpose of giving utterance to truths impressed upon their minds by the Spirit of the living God, so their fervent zeal must ever be crowned with the happiest results. What Neander says of Militz, will apply to all such ministers as he:

His sermons produced more effect every day. Many men and women were awakened to repentance under them, confessed their sins to him, and commenced a new Christian life. Usurers and others, pursuing unlawful gains, renounced their old wicked courses. Many, filled with disgust at the life of the world, withdrew from it, and gave themselves to lives of contemplation. These results of his labors stimulated him to still greater activity. He preached twice every Sunday and holiday, and occasionally three, four, and even five times daily, in different churches; and his sermons, which were listened to with constantly-increasing attention, lasted several hours. He had but little time, therefore, to prepare for them. He endeavored to gain strength for this duty in prayer. Other *learned* clergymen had to complain, that they could not accomplish what Militz was enabled to do

after an hour's preparation. On finishing the labors of the day, when he returned home weary and exhausted with so much preaching, he was surrounded and followed by multitudes, seeking spiritual consolation and advice, which he imparted to all, with kindness and affection.

Oh, how many vices, conquered by him, had to give up the field; in how many souls did the Christian virtues find room to bud, and blossom, and increase.

If we would see a revival of the power of the pulpit, we must see first a revival in the piety of those who occupy it; and when this is the case, he that is feeble among us, shall be as David and the house of David, shall be as God, as the angel of the Lord before them. Our own personal religion is the mainspring of all our power in the pulpit. We are feeble as preachers, because we are feeble as Christians. Whatever other deficiencies we have, the chief of all lies in the heart. We live under the dispensation of the Spirit. God blesses duties performed in the spirit in which they are appointed. This is the economy of the gospel of his grace. We go forth to our labor, but not alone. God is with us. To us are given the keys of heaven and of hell. How awful the responsibility! We stand between the living and the dead. How solemn! In a valley of dry bones we prophesy, but God, whose voice the dead shall hear, says, Come forth. The spirit of life enters into them. They live, emancipated, free, forever free. They shine; in all the glory of their renovated nature, they shine. They are stars in the crown of our rejoicing; stars, set in the Saviour's diadem, beaming there with a lustre which will not fade when the sun is turned into darkness and the moon into blood.



## ARTICLE VI.—THE INFLUENCE OF PHYSICAL DEBILITY ON RELIGIOUS EXPERIENCE.

1. *The Use of the Body in relation to the Mind.* By GEORGE MOORE, M. D., Member of the Royal College of Physicians, etc., etc. New York: Harper & Brothers.
2. *The Influence of Physical Causes on Religious Experience.* By JOSEPH H. JONES, Pastor of the Sixth Presbyterian Church, Philadelphia. Philadelphia: Wm. S. Martien.

THE history of a soul's struggles to maintain its conscious superiority over the body, is deeply interesting and instructive. It is a contest between the inner and the outer man; and whenever all the virtuous sentiments and spiritual graces of the soul can successfully resist the tampering grossness of materialism, we may rejoice in one of the greatest and noblest achievements of life. Rarely, however, is this accomplished, for in the majority of cases, the infirmities of the one are felt operating to the disadvantage of the other, until the painful strife is terminated in the pangs of dissolution. Growing out of this contest is a most important principle, and one that ought to be more fully appreciated; because, if properly understood, it would not only serve to explain much that is now mysterious in Christian character, but would furnish a satisfactory solution to the ambiguous experience of departed friends, and prove, at the same time, a source of encouragement to those who are habitually desponding.

There can be no doubt, we think, that the unequal and fluctuating experience of many devoted Christians may be traced either to the morbid influence of protracted disease, or to such an excessive nervous organization as will be found inducing, in some instances, irritability of temper, and in others, a settled state of gloomy sensibility. This much is certain, that no one accustomed to notice his various religious frames can have failed to observe that his spiritual exercises are greatly distracted when suffering from physical debility. And if this be the experience of those usually in the full enjoyment of health, it is certainly not less true of such as

labor under the influence of more permanent affections. Strange as it may appear, however, this fruitful source of spiritual disquietude is, in a vast number of cases, entirely overlooked, and we are often disposed to attribute to a treacherous heart, those feelings of sadness which result more directly from a diseased and suffering body.

We have met with many very sincere and devoted Christians, who were periodically, if not habitually, cheerless and complaining. From some cause, they could find no enjoyment in the present, nor could they discover a ray of hope to cheer the future; and, in spite of every effort, there was a depression of spirits, a crushing burden upon the soul, a sorrow wringing the heart, and such a persistent, irresistible turning to what was dark and foreboding, that even an expression of cheerfulness in others, seemed but like a cruel mocking of their own gloomy dejection.

But what has most excited our wonder, in such cases, is, that even the holy truths of religion have not been sufficient to dissipate these sorrows, or raise the mind superior to their influence. Indeed, it frequently happens that the most encouraging promises, and the sweetest consolations of God's Word, are so construed as to increase, rather than diminish, this spiritual distress. Equally inefficient are all the ordinary means of grace. To such the ministry conveys no nourishment; the communion of saints affords no comfort. Even the mercy-seat—that tried refuge of the troubled soul—only excites their bitter lamentations, and dissatisfaction follows the performance of every holy duty.

But occasionally, and without any apparent cause, the scene undergoes an entire change. Their doubts and fears vanish, and they seem to live, for a time, quite on the verge of heaven, exulting in the vision of a Saviour's loveliness, and the assurance of a Saviour's mercy. In a word, their present joys are in proportion to their previous sadness.

Now, that such unequal and fluctuating experiences are very often the result of physical causes, cannot, we think, admit of a reasonable doubt; and that these physical causes are, themselves, in some instances, to be referred to mental habits, is equally clear. "Heavy thoughts," says Luther,

"do enforce rheums; when the soul is bruised with grievous cogitations, the body must partake of the same. When cares, heavy cogitations, sorrows, and passions do exceed, then they weaken the body, which without the soul is dead, or like a horse without one to rule it. But when the heart is at rest and quiet, then it taketh care of the body." And thus, there is a reflex influence felt; the mind acting upon the body, and the body, in turn, impeding or facilitating the operations of the mind.

The illustration of this subject has engaged the attention of the authors whose books are named at the head of this article. And while it is far from our purpose to attempt anything like a review of these works, it seems but just that we should acknowledge our indebtedness to them as suggesting the theme of our article; and to the last-named, especially, as giving a general direction to our thought.

If it were necessary to support the fact itself, that the mind *is* influenced in its operations by the state of the body, we might, with propriety, refer to those numerous passages of Scripture which clearly recognize the influence of the flesh over the spirit; and we might, also, appeal to the teachings of men whose special province it is to examine the structure and capacities of the human system. But to reason abstractly here would be useless. Upon a subject of this kind, the only available, and, to many, the only intelligible argument, must rest on the simple testimony of experience. Let us, then, look at facts, and endeavor to trace the influence of this evil on the character and happiness of a few who have rendered themselves alike conspicuous for their intelligence and their piety.

Pursuing this very natural course of illustration, Dr. Jones appropriately refers us to the case of the Psalmist, when, in one of his songs, in strains of deepest melancholy, he sings: "*My soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed: I am so troubled that I cannot speak. Will the Lord cast off for ever? Will he be favorable no more? Is his mercy clean gone for ever? Hath God forgotten to be gracious?*" And then he adds, "*I said this is my infirmity.*" An expression which means,



as understood by some, that he suspects the cause of his great depression to be physical, or to proceed from the state of the body. The same injurious influence, he remarks again, is recognized by the Apostle Paul, in those numerous passages where he so graphically describes the conflict between the flesh and the spirit: "*I know that in me, that is, in my flesh, there dwelleth no good thing; I delight in the law of God after the inner man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*"

And what was true in the experience of David and Paul, has been equally so in the case of thousands of God's children. Thus, a more zealous and devoted Christian than DAVID BRAINERD, perhaps never lived, and yet he passed his entire existence "in great heaviness and continual sorrow of heart."

The details of his diary are so exceedingly painful, that no one possessed of ordinary sympathy, can read them without being moved to tears. Many of his statements are positively alarming; and from his own sorrowful confessions, we might be led seriously to question his eminent goodness. All this, however, is fully explained, when we remember his feeble health, and constitutional proneness to dejection. And his distinguished biographer, President Edwards, tells us that much of that gloominess of mind, which, in the early part of his religious course, he attributed to *spiritual desertion*, he afterwards traced to "*the disease of melancholy.*"

Similar to Brainerd's, was the sad experience of that youthful genius and excellent Christian, KIRKE WHITE. The brief term of his earthly being was passed in one ceaseless struggle with disease. He was a constant prey to despondency; and while these habits resulted from a sickly constitution, they tended, no doubt, in their reaction, greatly to aggravate the sufferings which hurried him to a premature grave. Do not suppose that the feelings and sentiments breathed out in his sonnets and odes, are simply the inventions of a fine poetic fancy. They are the true expressions of his own aching and wretched heart; for while other poets could sweetly sing of the pleasures of *Memory and Hope*, he was forced to strike

With frantic energy  
The strings of dissonance,

and write—Oh, how familiarly!—of *misfortune, disappointment, and despair.*

Another forcible illustration of the power of this influence, is furnished in the sorrowful experience of the late *Doctor Milnor*, Dean of Carlisle. Writing to an esteemed clerical friend, he uses the following desponding language :

My views have of late been exceedingly dark and distressing ; in a word, Almighty God seems to hide his face. I entrust the secret hardly to any earthly being. I know not what will become of me. There is, doubtless, a good deal of bodily affection mingled with this ; but it is not all so. I bless God, however, that I never lose sight of the cross ; and though I should die without seeing any personal interest in the Redeemer's merits, I think, I hope, that I should be found at his feet. My door is bolted at the time of my writing this, for I am full of tears.

Now such spiritual sadness cannot, certainly, result from the exercise of saving faith in Christ. There must be an adverse influence at work. Some unsuspected, but serious counteracting cause. In the instance before us, it was a protracted complication of the most distressing bodily disorders ; and so intense were his sufferings, that his physicians, we are told, often valued his life below a minute, and greatly wondered at his power of endurance.

Equally instructive upon this subject, is the experience of that great and good man, ANDREW FULLER. Under the influence of disease, his piety, at one period in his life, became so deeply tinged with melancholy, that his religious feelings varied with almost every passing hour. The entries of his private journal, at this time, are remarkable for their sudden alternations ; now he is joyous, now sad ; now he finds his heart moved to tenderness, and can hardly forbear singing, as he goes about,

Oh, for this love ! let rocks and hills, &c.

And now he doubts whether he is really in a state of grace ; and, in anguish of spirit, cries out, "*Oh, wretched man that I am ! who shall deliver me from this body of death !*"

But when thinking of religious melancholy, who can forget poor COWPER ? From the private correspondence of that

gifted man, it appears that, though occasionally cheerful, his mind was generally shrouded in deepest darkness, and racked with the most fearful forebodings. His sensitive spirit seemed to be oppressed with a dead weight of anxiety, and the most of his days were spent in wandering on the very borders of despair. Like an intermittent disease, his depression came and departed at regular intervals; but if he had his hours of sunshine and joy, he was sure to have his months of sorrow and gloom. In one of his letters, he thus figuratively describes his dismal prospects:

I now see a long winter before me, and am to get through it as I can. I know the ground before I tread upon it, it is hollow; it is agitated; it suffers shocks in every direction; it is like the soil of Calabria—all whirlpool and undulation. But I must reel through it, at least, if I be not swallowed up by the way.

Again, in a letter to Mr. Newton, written 12th of June, 1793, he says—

As to myself, I have invariably the same song to sing—well in body, (strange delusion!) but sick in spirit; sick, nigh unto death.

Seasons return; but not to me returns  
God, or the sweet approach of heavenly day,  
Or sight of cheering truth, or pardon sealed,  
Or joy, or hope, or Jesus' face divine;  
But clouds or——.

I could easily set my complaint to Milton's tone, and accompany him through the whole passage on the subject of a blindness more deplorable than his; but time fails me.

But the unhappy tendency of his mind is nowhere intimated, perhaps, under more affecting circumstances, than in his last original poem. It is founded on an incident, related in Anson's voyage, of a mariner who was washed overboard in the Atlantic and lost. In this he views his case as so desperate, that he is unwilling to acknowledge a parallel, and leaving the poor *cast-away*, he feeds his melancholy with this reflection:

But I, beneath a rougher sea,  
Am whelmed in deeper gulfs than he.

With all this, however, his genuine piety was never questioned but by himself, and then only while suffering from extreme nervous affection.

But these, it may be suggested, are extreme cases, and,



therefore, however instructive as facts, do not admit of extensive practical improvement. In reply, we would say, that we have not quoted them for personal application, but as forcible illustrations of a principle; and if that principle be established, it will not be difficult to trace it in its more general workings, and perhaps in cases where its influences are wholly unsuspected.

In every community, and in almost every church, there are not a few who, though not regarded as decided *hypochondriacs*, certainly exhibit a strong tendency to such a state. Their nerves are affected by the slightest atmospheric change; they are joyous or sad as the day is serene or cloudy; in other words, the character of their feelings seems to depend entirely upon the condition of their bodies. To-day they have a full assurance of hope—to-morrow they are overwhelmed with despair; now their hearts glow and melt with love—and now they are hard as adamant, and cold as the frosts of December.

And though all may not be subject to these painful *extremes*, there are multitudes that are not less conscious of a very variable experience, and one that is equally unsatisfactory. Rarely, however, does it occur to such, that this spiritual disquietude may result, in part at least, from some bodily malady—that their distress may arise from failing to distinguish between religious dejection and the morbid influence of disease, and that there is nothing therefore in their exercises, that is in any way inconsistent with a regenerate state, or irreconcilable with devoted piety.

Let us not be understood as attributing all spiritual depression and penitential emotion, in the believer, to the unhappy influences of temperament and debility. *There is a sorrow that has its origin in the soul*, and no pious Christian can take a retrospect of his life without experiencing that inward grief in all its bitterness. No, “godly sorrow” results not from physical causes, but from the operation of the Holy Spirit on the heart, awakening a constant sense of guilt and danger; it lies not in a few spasms and tears, and hours of anguish at the beginning of our course, but is cherished so long as a sin remains to be subdued, or a temptation to overcome; and it

would be felt no less, therefore, were our existence purely spiritual.

The most difficult point, perhaps, in this whole subject, is to determine how far these unhappy exercises are moral and culpable.

Some have confidently asserted, that the feelings and actions, resulting from nervous and other chronic affections, are involuntary, or entirely beyond the individual's immediate control. If this be true, then, much of that peevish fretfulness, and morbid wretchedness, and many of those strange obliquities of conduct which we are often disposed to censure, ought rather to excite our deepest sympathy and tenderest commiseration. That we are generally responsible, however, for inducing that state of physical organization, from which such exercises result, must, we think, be conceded. And, as Dr. Jones remarks, that man is answerable for his conduct, "so long as exaggerated irritability stops short of derangement," would seem to be an axiom in morals; and yet, what shall we understand by derangement? What is that changed condition of the man, or how far must it go, in order to release him for the time from the claims of the moral law?

Considered abstractly, this is, beyond doubt, an exceedingly difficult question; but in all *actual* cases it may safely be referred to the decisions of an honest and enlightened conscience. The simple, secret inquiry, *could I help this?* whether applied to feeling or action, will seldom, if ever, fail to determine the precise measure of the individual responsibility.

We come now, very briefly, to speak of the two most important means of relief and comfort. If the distress we have attempted to describe, results from hepatic or nervous affections, it is obviously our duty, at once, to resort to those remedies which are best adapted to restore the body to healthy action. It does not fall within our province to dictate, neither do we affect to know, what particular restoratives, in such cases, are most safe and effectual. We would only say, that judicious medical advice will be found far more availing than all the spiritual counsel that could possibly be imparted. Speaking

upon this point, the excellent author of the "Saints' Rest," uses the following forcible language:

Expect not that rational or spiritual remedies should suffice for your cure, any more than that a good sermon, or comfortable words, should cure the falling sickness, or palsy, or a broken head, for your melancholy fears are as really a bodily disease as the other.

To a very great extent this is, no doubt, true; and yet, important as physical health may be to the full enjoyment of life, facts in individual history have clearly shown that this blessing cannot be regarded as necessary and absolutely indispensable.

"Though man's infirmity," says Dr. Moore, "is stamped upon his body, and by the conditions of his birth he stoops to degradation, like a slave born to labor in chains, yet his spirit struggles in this bondage, and with the far-seeing faculty of faith, looks forward, quietly confiding in the rectifying purposes of Almighty love. And even now, while groaning under his burden, his reason being enlightened by a message from his God, he feels the persuasion of his coming triumph so thoroughly in his whole being, that a song of grateful joy seems ready at once to burst from his full heart. Thus, as long as the Maker of soul and body permits a man to be conscious of the sufferings of the body, he enables him to rise superior to them; and being filled by lofty determination, in reliance upon divine favor, the feeble sufferer still enjoys the sufficiency of a will that is one with love, so that he finds infirmity and pain are no real impediments to his ultimate wishes, but rather incentives and occasions to demonstrate the might of a man that takes hold of God, and climbs, not creeps, toward heaven, upon his hands and knees. No happiness is not a mere bodily state. I have now before my eye the smiling face of one who, for eight years, has been totally blind, incapable of sitting, without the use of the legs, subjected to violent pain, and frequently convulsed; yet, whenever consciousness returns, there is the ready smile, with the happy word. Why is this? *I know that my Redeemer liveth*, is the sufferer's grand secret."

Yes, however much the law in the members may war against the law of the mind, means are provided to secure the moral triumph. Man's spiritual nature may rise superior to the infirmities of the flesh, and actually live in comparative forgetfulness of the disadvantages arising from a shattered constitution. This will be fully verified in the happy experience of all such as look away from themselves, and constantly commend their hearts to the great Redeemer. "Without me," says the Saviour, "ye can do nothing;" and while we are thus taught our absolute dependence, we are also assured of His affectionate regard and unfailing support. Oh! it is a comforting thought, that He hath not only "borne



our griefs, and carried our sorrows," but that He even sympathizes with us in all our bodily infirmities. "*For he knoweth our frame ; he remembereth that we are dust.*"

Thus, while it is among the deep mysteries of Providence, that some of the most eminent saints that have ever lived, should have been afflicted with despondency and gloom; yet, as the pious Rutherford suggests: "As nights and shadows are good for flowers, and moonlight and dews better than a continued sun, so is Christ's absence of special use, and it hath some nourishing virtue in it, and giveth sap to humility, and furnisheth a fair field for faith."

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#### ARTICLE VII.—MYTHOLOGY AND REVELATION.

THE world is old! Its years are cycles, ages and generations of men. The tide of humanity has floated down the channels of Time far from its primal source, and through the avenues of emigration has spread from the spot of its nativity to the four quarters of the globe. When from this vast remove man looks back upon the scenes of his origin, clouds, and shadows, and mystery hang between and interrupt his vision. Sight is lost in darkness, memory vanishes into tradition, and he finds his only hold upon those scenes is the "*fama et fides rerum.*" History, and the more "sure word of prophecy" and Revelation, are the only lamp to guide him through the otherwise impenetrable mazes that intervene, and throw light upon that two-fold question, which can never fail to be of the most profound interest to man—his origin and destiny; for, although these questions are not identical, yet they are inseparable, and the proofs are at least in part identical; for whatever goes to show that we are not in possession of the true account of man's origin, must necessarily weaken the evidence respecting his destiny. Indeed, if we take away from the latter all proofs directly or indirectly derived from the former, almost nothing remains. It is a favorite theory, and one that gratifies human pride, that if all notions respecting his origin, or in any way connected with that inspired

record which reveals it, were now to be obliterated from the mind of man, there would still remain sufficient evidence, from our natural desire for immortality, to establish a presumption of its truth. To this it is sufficient to reply, that the condition involves a practical impossibility, and that mankind, with all its antecedents, cannot *now* be as though without those antecedents. It is impossible, therefore, to say with certainty, that there is a single nation upon the globe, entertaining any idea of immortality, that has not received it from the same source as we ourselves, only more indirectly. For if all nations had a common origin, they are all equally removed in point of *time* from the original sources of information, and differ only in the varied degrees of fidelity with which they have adhered to those original ideas. Some have preserved the "lively oracles," others have them by tradition only, whilst from others nearly every trace of truth is blotted out. It may, therefore, be laid down as a fundamental proposition, that upon the supposition that we are in possession of the truth respecting man's origin, we have also the truth respecting his destiny. None who receive the former will be likely to doubt the latter. Here is the very starting-point of skepticism. Let it be understood, too, that it is not the caviller and the scoffer alone that find a sort of perplexity arising from a certain aspect of this subject; nor can it be denied that doubts, entertained in sincerity for the moment, are equally as honorable to man's own nature and to his God, as that passive assent which takes no hold upon the heart—which never rises to the dignity of a doubt. On the other hand, to feed upon such doubts with a morbid craving is impious, and unworthy of his intellect; for fools may doubt, but cannot demonstrate, truth.

As we wander, by the aid of sacred and profane history, backward through the ages that have fled, we seem to pass gradually from this resplendent noon, through the portals of its waking morn, into the midnight of the ages that preceded it, lighted by no heavenly luminary, and unbroken in its gloom except as some baleful meteor flashed across the moral sky, revealing for a moment the secrets of that awful darkness, and then leaving man in tenfold blindness, stupor and

forgetfulness of God. At length, after a weary, dreary pilgrimage, we emerge from this pall-like gloom into the light of that elder day, ushered in by the song of the morning stars, in which God came down and held familiar converse with mortals, and in whose sunset glories man "walked with God," and God led his people like a flock. Its light resembles the mingled radiance of moon and stars, blending all things animate and inanimate into a sort of spiritual life and beauty. The scene presents itself to our imagination in that peculiar attitude which is of all others most pleasing. It lies away in the distance, embalmed forever in the gray mists of nature's first morning. To us it is the only adequate representation of man and nature in their prime, and we gaze upon it as though some superior power, having caught a glimpse of young existence in its naked simplicity, and conscious that it was not long to last, had transformed it into an imperishable picture for the contemplation of all succeeding generations! It is the day of simplicity of life and of manners, when the covering that conceals the heart is but the transparent robe of Innocence or as the frail fig-leaf that covers the body. It is, too, the day of miracles and of Inspiration. We are *conscious* that we are now in the midst of mysterious scenes, and wonders strange as fable seem to be a part of the natural order of things. The very atmosphere is full of subtle agencies, ready to evolve their latent wonders, and we tread the earth with a feeling of apprehension, as though we might spring mines of magic and startle sleeping prodigies from their lurking places. All nature seems conscious and sympathetic; and when we hear the voice of the Almighty from out the blazing bush, or of Jove coming from the cloud or issuing from the sacred grove, a strange thrill of awe takes possession of our minds, and we realize that we are indeed in the very presence of the great and Terrible One, whether he be the cloud-gatherer or the great I AM!

Now, it cannot fail to occur to every classical scholar, in thus reviewing these scenes, that there is a very striking resemblance between these events of the early ages as represented in the sacred Scriptures, and in the fables of Mythology; and we can scarcely say why we should give our assent



to the former, and yet regard the latter, as we ever do, as mere extravagant vagaries, curious indeed, but totally unworthy our belief; and especially so when we reflect at abstractly considered, they are many of them equally plausible, and are referred to an adequate power. Indeed, in many respects there is almost a perfect identity. When we compare the separate systems of morality, it is true, we cannot, with all the light we possess, fail to distinguish the infinite superiority of the Jewish religion; but, laying aside all considerations of this nature for the present, who could distinguish Jove, the "Father of Gods and King of Men," from Jehovah, "Lord of Lords and King of Kings"?

Who could say whether the creation of the world and the arrangement of matter from "chaos" into a "better order of things," as represented by Ovid, was more or less plausible than the formation of this beautiful earth out of elements "without form, and void"? If the events in the two catalogues were thrown together,—the two accounts of the creation of Man and the Deluge,—the feats of Samson and of Hercules,—the metamorphoses of Lot's wife and of Atlas,—the history of Jonah, and a host of other examples that suggest themselves at once to the mind of the scholar,—who could select from the mass those which should be assigned to the one or the other, on the score of plausibility? As isolated facts, we see no marked distinction between the one class and the other,—I will not say in their probability, for in this aspect they are only *improbable*. But, when viewed in connection, the one with a grand scheme of moral government reaching from old eternity through all generations of men, and the other as having no such connection, the difference is world-wide. In such a scheme, these scenes arrange themselves in harmony with the great design, and as so many parts of one stupendous whole. They stand out in the history of God's dealings with men, as so many proofs of His benevolence and care, as well as His regard for virtue and justice. Take away all such ideas of their connection with a scheme of moral government, and they at once resolve themselves into stupid follies and cruel malignities.

But it may still be asked what account can be given of the

*existence* of pagan Mythology, and of the firm hold it had upon the minds and hearts of the ancients? For, independent of other considerations, does not the fact that so great a proportion of the world believed these things, assume some importance, and require that it should at least be accounted for? Now, in the first place, it must be observed, that the ancients had many ideas which were substantially correct, such as that of a Supreme Ruler and Governor of the universe, who regarded all the actions of men, approving the good and punishing the bad—a future state of existence, where in some measure the actions of this life would receive their appropriate reward—that virtue was the highest good in life, &c., and these ideas took a firm hold upon the hearts and lives of men, while most of those supernatural accounts which we deem fabulous, produced no such fixed and firm belief as to influence their life and conduct to any considerable extent. They were admirably adapted to embellish and enliven the songs of bards, and hence they entered largely into the machinery of all the poetry of the ancients; but the basis of all seems to have been a firm belief in a presiding Deity participating in the stirring scenes which they relate.

But there is a very clear, and natural exposition of the whole matter, and one which, while it accounts for all the varied phases of Mythology, from the most plausible to the most absurd, adds, at the same time, to the probable testimony in favor of the truth of the Sacred Scriptures. Indeed, the admitted truth of the latter is the best and only exposition of the former.

For if that Record be true, and mankind had a common origin, and possessed a knowledge and lively consciousness of their Creator—of a constant succession of miraculous events, and of the existence of genuine prophecy—it is the most natural thing in the world that under these circumstances just such a system should spring up, embracing much that is essentially true, but mingled at the same time with much that has degenerated into the most monstrous absurdity, bearing strong marks of the weakness, extravagance, and depravity of the human mind, and all, not equally heartless,

but equally unsaving and destitute of the spirit and power of godliness. And in that system we should expect to find a sort of counterpart to the true and the inspired.

Hence, in the slain victim, the smoking altar, and the solemn ceremonies that accompanied the sacrifices to heathen deities, we see almost the exact semblance of those religious rites that entered into the ancient Jewish service. *The great idea of atonement was the centre and support alike of both*; and as the smoke from Jewish altars was a perpetual remembrance of that sacrifice once to be offered up for man, so the wreathing column of incense and flame that ascended from the altar of the pagan Gentiles, blindly but significantly pointed to the same great event. It was but one remove from the original. It was the type of a type—a penumbra or shadow of the shadow, but none the less indicating the existence of the reality. Did the holy prophets of the Hebrews, with a sanctity, prescience, and authority little less than divine, lift the dread veil, and open up to the eye of faith the mysteries of the undeveloped future? If so, how natural that tradition should transmit some indistinct notion of such things, and that, in the midst of man's doubt of what *is*, and awful apprehension of what *is to come*, he should eagerly grasp at that which promised so desirable a good. Accordingly we learn, with no surprise, of prophets and oracles venerated in the midst of all their vagueness and contradictions. In the dark obscurity of those responses issuing from the depths of some cave, we hear the fainter echoes of that "still small voice" that came to the ear of the sage of Israel. There should be remarked, however, the vast difference there is between the truthful *prediction* of events long before their accomplishment, and inventing a formula applicable to them *after* their occurrence. To the latter class belong the oracles of the ancients. Where events have become matters of history it is easy to frame for them an apparent prediction, and we have no proof that anything more authoritative attached to heathen prophecy. But what should suggest such an apparently absurd idea except the existence of the true and the genuine? On any other supposition it can scarcely be



imagined how the notion could have entered the mind. Admit the genuine, and the false is easily and naturally accounted for; deny it, and *both* remain inexplicable. The same may be said of the whole system of Mythology, whether it relate to ideas of the Deity, religious rites, prophecies, oracles or supernatural phenomena of every description. For, without Inspiration, and the truth of Revelation, *everything* is absurd, and equally so. It is absurd that there should be any God, unless He reveal himself in some way to men; and absurd that we should have any ideas of a God without Revelation. But admit that we have a Revelation from God, and it is reasonable that those who have retained those "lively oracles" should have distinct ideas of Him, and those who did not, should have some slight notion, but all derived originally from the same source. It may, therefore, be confidently asserted that, could the human mind empty and divest itself of every single notion it ever received directly or indirectly from the mouth of God and His inspired penmen (although the supposition is *practically* impossible), the most natural idea, if we can suppose the mind to originate one so dignified, would be, that nature was God, and God was nature; —that God was everything, and everything was God! It requires the light of Revelation to interpret the teachings of Nature and to lead us "through Nature up to Nature's God." Nature is, indeed, a beautiful manifestation of the Deity, but what should suggest to us that it is not itself the *ultimate*? We see the bow upon the summer cloud, but while our eyes rest with delight upon that beautiful manifestation, are not our backs turned upon the sun, the great source of all this beauty? What but the teaching of philosophy should suggest to us the ultimate cause? And what but the teaching of inspired philosophy, the parent source of all true philosophy, would be likely to suggest to us the true *cause of all causes*? Indeed, Revelation has cast up the only rational highway through Creation, and stretched the only clue that can lead the mind through the mazes of this stupendous labyrinth, without confounding all logical deductions. For if God did not "in the beginning create the heavens and the earth,"

how could it exist without even a greater miracle than that which is denied.

If any one can comprehend how all things could be self-created, it will of course be less difficult for him to comprehend how one Being could be so, and to acknowledge one Great First Cause, as does Revelation; and the choice lies simply between an *infinite succession* of this greatest of all mysteries and *one* such.

Again, if the first ages were *not* a period of remarkable and miraculous events, then the task of the objector is doubled; both systems, with all their accumulated proofs, derived from sacred and profane literature, and coinciding most perfectly upon this point, must be refuted and accounted for; and that, too, after having taken away the genuine, by which alone the counterfeit can be successfully and satisfactorily explained. Can any one assign a reason for the prevailing convictions of all ages, that is not even more improbable than what is denied? It is only after many fruitless and ineffectual attempts to do so, that we shall be most fully convinced of its utter impossibility, and realize that even error and delusion themselves conspire to hedge up our way and "shut us up unto the faith!"

Thus it is truth alone that can reconcile and harmonize all the facts of the universe; and when the question "What is Truth?" comes home to the heart and understanding, it will be found that Inspiration has given the only answer that does not give the lie to Reason and stultify the noblest powers of the human mind. And yet, like that one propounded by the Sphinx of old, in spite of the simplicity which is ever characteristic of Truth, human Reason might never have answered it aright. When once solved, how simple, how clear! Then it seems as though everything in this vast universe pointed significantly to it, and paid its homage to it. When once the great central luminary is fixed in the heavens, every shrub and flower looks upward to its face; every stream and lakelet mirrors back its splendor; every shadow marks its trace to testify that there is light somewhere; and even the plant shut out from this light, is ever reaching, struggling outward, to meet its genial ray. But when skepti-

cism blots out this sun from the moral sky, in what awful darkness do we grope and stumble over all that was before so beautiful!

Not an object addresses itself to our moral or intellectual vision, but everything is stark, and dreary, and desolate. Oh, what a wreck does it make of this stupendous fabric of Creation! To what a chaos does it reduce this nicely-adjusted system of things! How does it mar the melody of that song which rises perpetually from this vast Temple of Nature to salute the ear of the Most High! Let the impious scepticism of the present day, therefore, be silenced by the voice that comes from out the bosom of the Past. Let conventional Christianity feel itself rebuked by the earnestness of the despised Pagan. Let the worshipers of this artificial age peer forth from the huge piles within which they have impaled themselves, through the net-work they have woven to screen the heart, and look backward to behold man and nature fresh from the hand of their Creator, and conscious of their origin and their brotherhood; and thus let them realize how far they have drifted from primitive simplicity, and sigh in penitence at their distance from God.

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#### ART. VIII.—NOTICES OF NEW PUBLICATIONS.

*The Modern Whitfield*, the Rev. C. H. Spurgeon, of London. His Sermons. With an Introduction and Sketch of his Life. By E. L. MAGOON. (New York: Sheldon, Blakeman & Co. Chicago: S. C. Griggs & Co. 1856. 12mo, pp. 320.)

Our readers have probably become familiar with the name of Mr. Spurgeon, through the numerous paragraphs which have appeared in the papers for some months past. We have in this volume fifteen of his sermons, together with his portrait. He is only in his twenty-third year, and yet incomparably the most popular preacher of the age. From these sermons we, who have our dwelling on this side of the Atlantic, may form some idea of his talent. Every one of course will be anxious to peruse these productions of one who has become so notable; and we have no reason to lay any bans upon their curiosity. Into an analysis and estimate of these sermons we cannot now enter, and we shall dismiss them with the only further remark that, as compositions, they are far superior in thought, disposition, and style,



to Whitfield's—that "seraphic man" with whom he has been so commonly compared.

We will give an extract or two from Mr. Spurgeon's Sermons, which, we presume, our readers who have not the volume, will like to see. The following is taken from Sermon VII.—"The Church of Christ":

"But, sir, what can I do? I am nothing but a father at home; I am so full of business, I can only see my children a little.' But in your business, do you ever have any servants? 'No: I am a servant myself.' You have fellow-servants? 'No; I work alone.' Do you work alone, then, and live alone, like a monk in a cell? I don't believe that. But you have fellow-servants at work; cannot you say a word to their consciences? 'I don't like to intrude religion into business.' Quite right, too; so say I; when I am at business, let it be business; when you are at religion, let it be religion. But do you never have an opportunity? Why, you cannot go into an omnibus, or a railway carriage, but what you can say something for Jesus Christ. I have found it so, and I don't believe I am different from other people. *Cannot do anything!* Cannot you put a tract in your hat and drop it where you go? Cannot you speak a word to a child? Where does this man come from, that cannot do anything? There is a spider on the wall; but he taketh hold on kings' palaces, and spinneth his web to rid the world of noxious flies. There is a nettle in the corner of the church-yard; but the physician tells me it hath its virtues. There is a tiny star in the sky; but that is noted in the chart, and the mariner looks at it. There is an insect under water; but it builds a rock. God made all these things for something; but here is a man that God made, and gave him nothing at all to do! I do not believe it; God never makes useless things; he has no superfluous workmanship. I care not what you are; you have somewhat to do. And, oh! may God show you what it is, and then make you do it, by the wondrous compulsion of his providence and his grace."

A second passage we take from the Sermon on the words—"Many shall come from the East and from the West, and shall sit down with Abraham and with Isaac and with Jacob, in the kingdom of heaven."

"I like that text, because it tells me what heaven is, and gives me a beautiful picture of it. It says it is a place where I shall sit down with Abraham and Isaac and Jacob. Oh, what a sweet thought that is for the working-man! He often wipes the hot sweat from his face, and he wonders whether there is a land where he shall have toil no longer. He scarcely ever eats a mouthful of bread that is not moistened with the sweat of his brow. Often he comes home weary, and flings himself upon his couch, perhaps too tired to sleep. He says, 'Oh! is there no land where I can rest? Is there no place where I can sit, and for once let these weary limbs be still? Is there no land where I can be quiet?' Yes, thou son of toil and labor,

'There is a happy land,  
Far, far away'—

where toil and labor are unknown. Beyond yon blue welkin there is a city, fair and bright, its walls are jasper, and its light is brighter than the sun. There 'the weary are at rest, and the wicked cease from troubling.' Immortal spirits are yonder, who never wipe sweat from their brow, for 'they sow not, neither do they reap;' they have no toil nor labor.

'There, on a green and flowery mount,  
Their weary souls shall sit;  
And with transporting joys recount  
The labors of their feet.' "

*The Ladies' Pulpit Offering.* By W. C. DUNCAN, Pastor of the Coliseum Place Baptist Church, New Orleans. (New Orleans: L. A. Duncan & Co. New York: Sheldon, Lamport & Co. 1856. 12mo, pp. 344.)

This volume consists of thirteen sermons, which were delivered by their author in the course of his ordinary ministrations, chiefly during the year 1855. Each of them is dedicated to some particular lady connected with his church. Following is an appendix consisting of a few brief notes of historical and critical value. With these discourses, ladies of every meridian cannot but be pleased and edified. Gentlemen, too, may prize them, in addition to their intrinsic worth, as a gift from the ladies' hands. The texts are all popular, and the themes so arranged as to produce a continuous and progressive impression. Each discourse is a unit, uninterrupted by divisions and subdivisions, and the style is clear and flowing. Those who look here for condensed thought will, perhaps, be disappointed; but this lack is a merit, for, on this account, these discourses are all the better adapted for pulpit and popular effect. Narration and description abound; and though sometimes the author, in his fancy, transcends our taste, we take pleasure in commending the volume. It forms a suitable gift-book between ladies and gentlemen, unique, pleasing, and profitable. Our brethren of the ministry may learn from these sermons better to adapt themselves to the world we live in.

We here give an extract or two from these sermons, which will make our readers acquainted with their style. The first paragraph is from the close of Discourse Seventh, entitled—"Love to an unseen Saviour." The second is taken from Discourse Eighth—"Non-conformity to the World."

"None of us in this assembly have ever seen the Saviour with the bodily vision. But this matters little, if we have beheld him with the eye of the mind; and having seen, have felt the riches of his love shed abroad in the heart. You have all seen him: for he has often been held up to your view from the pulpit; you have read of him again and again in the Bible; and sometimes, when the Spirit of Truth has hovered over you with celestial wing, you have beheld him in thought, beckoning to you from the skies. Some of you have heeded the whisperings of his voice, and have obeyed the heavenly summons. But some have not. Oh! why, ye hardened souls, will ye still refuse the love of Christ? So much has been done to rescue you from death; and now he still entreats you to accept from him the offers so free, so gracious, of peace and pardon. The heavens are opened to thee, oh! thou impenitent; and if thou wilt accept the offer, life and immortality are thine. The loving countenance of thy God smiles sweetly on thee from the sunny sky. Streams of his love flow down upon thee: open thy heart and drink in the dews of endless joys."

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"The mere worldling never looks beyond this earth. The future is carefully banished from his mind: and, in his mad intoxication, he would fain persuade himself that the life to come is all a dream. Debased in spirit, and bedwarfed in soul, he crawls upon the earth, and knows no pleasure, scarcely, that the brute may not, and does not, feel. The veriest toys amuse him; puppets tricked out and dressed to catch his fancy. The rattle of the idiot is pleasing to his ear; and he calls it music. The pranks and capers of the wild buffoon afford him a fund of pleasure; he thinks the fool a wise man, and deems the madman sane."

*The American Pulpit.* Sketches, Biographical and Descriptive, of Living American Preachers, and of the Religious Movements and Distinctive Ideas which they represent. By HENRY FOWLER, Professor of Political Economy at the University of Rochester. With Portraits on steel. (New York : J. M. Fairchild & Co., 109 Nassau Street. Boston : Crosby, Nichols & Co. London : Sampson Low, Son & Co. 1856. Small 8vo, pp. 515.)

Professor Fowler has brought to the preparation of the volume before us both mature thought and careful inquiry. The sketches are life-like, and, in some respects, the best we have ever seen of living authors. We have felt, hitherto, but little sympathy with this class of writings. For reasons not necessary here to enumerate, we have thought that it was enough to write the lives of favored individuals when they shall have left the scenes of earth. Such a sentiment has been fostered, perhaps, by the *subjects* which have been chosen for such sketches, and the *objects* to be effected by the delineations. The boldness with which some have forced themselves upon public notice, by their autobiographies, if nothing else, might well excuse us for selecting works of a different kind for our own gratification. Moreover, all such sketches are incomplete. The subject itself is in a state of progress, and, of necessity, the portraiture must be offered to public inspection in an unfinished state.

But Professor Fowler has performed his delicate task with such excellent taste, and so nice are his discriminations, and just and truthful his descriptions, and withal, so fascinating is the whole presentation of the several subjects, as to overcome any pre-existing prejudice, and reconcile us to peruse, with a hearty good-will, these sketches of living authors.

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*Sermons for the Times.* By CHARLES KINGSLEY. (New York : Dana & Co., 1856. 12mo, pp. 360.)

Mr. Kingsley's Sermons would never have given him the celebrity which he has acquired by his other writings, but they are sufficiently marked to have attracted notice independently of the great merit of his romances. They evince the same leading design, and are characterized by the same spirit. We can scarcely speak of them as evangelical, in the ordinary sense of that term. But they are humanitarian, and evince the Reformer, rather than the Theologian. They will well repay the trouble of perusal.

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*History and Repository of Pulpit Eloquence*, containing the Masterpieces of Leading Divines in all Ages. By HENRY C. FISH. (New York : M. W. Dodd. 2 vols. 8vo, pp. 613, 622.)

The influence of the Christian pulpit on the religious life and social development of the world, can scarcely be overrated. Yet, our language has hitherto furnished nothing like a connected view of its history and progress. We, therefore, hail with peculiar satisfaction, the work whose title we have given above. It embraces a compendious survey of the Christian pulpit in all ages and countries, with historical sketches and biographical notes, the whole accompanied with illustrative selections from its most remarkable represent-



atives. The conception of the work is happy, and its execution is worthy of the compiler's reputation for industry and good judgment. We can bear a cheerful and decided testimony to the skill with which Mr. Fish has executed his difficult task. We might, perhaps, in a few instances, question whether some of these discourses are rightly designated as the master-pieces of their respective authors, but there is nothing here that is not worthy of the careful study of ministers and students who are seeking the best models. We cheerfully commend the volume to our readers.

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*A Commentary on the Epistle to the Ephesians.* By CHARLES HODGE, D.D. (New York : R. Carter & Brothers, 1856. 8vo, pp. 398.)

The name of the author would, of itself, secure a wide currency for this volume. A careful examination of its contents will amply realize the highest expectation. It is at once critical and practical. Without any attempt at minute or exhaustive criticism, it affords a quite satisfactory examination of the book, both with respect to philology and the Apostle's argument, and, in addition to all this, it affords a clear insight into the whole scope of the Epistle, and contains all that plain men and earnest seekers after truth can really desire. The style is clear, compact, and forcible. The whole cast of the volume evinces the strong sense and ripe culture of the renowned Princeton Professor. It is a work of great value.

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*A Critical Commentary on the Epistle to the Hebrews.* By FRANCIS S. SAMPSON, D.D. Edited from the Manuscript Notes of the Author, by ROBERT L. DABNEY, D.D. (New York : R. Carter & Brothers, 8vo, 1856, pp. 475.)

Dr. Sampson was Professor of Oriental Literature in the Union Theological Seminary of Prince Edward, Va. Though he had spent many years in the preparation of this work, he did not live to complete it and prepare it for the press. It was left at his death in the form in which he used it in his exegetical lectures to his classes. It was, however, in such a state that his former pupil and late associate, Dr. Dabney, has been able to prepare it for the press. He assures us that it is presented in the integrity of the author's notes. We have examined the work, and venture to say that it will prove one of the most valuable helps to the understanding of the Epistle to the Hebrews. It evinces great thoroughness, critical acumen, and sound judgment. The volume is printed in a beautiful style of typography, and does credit to the enterprising publishers.

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*The Epistle to the Ephesians, in Greek and English, with an Analysis and Exegetical Commentary.* By SAMUEL H. TURNER, D.D. (New York : Dana & Co., 1856, 8vo, pp. 198.)

Dr. Turner, the learned Professor of Biblical Learning and Interpretation in the General Theological Seminary of New York, is already favorably known by his Commentaries on the Epistles to the Romans, and to the Hebrews. This new work evinces the same patient examination, clear in-

sight, and comprehensive scholarship which have conspired to make his former volumes so valuable. Dr. Turner reaches results, differing, in some respects, from those presented by Dr. Hodge, but one is struck with the substantial argument of two men occupying theological positions so seemingly different from each other. This new work of Dr. Turner will be hailed by all lovers of sound biblical learning, and will contribute essentially to the right understanding of the sacred record.

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*A Brief History of the Baptists, and their Distinctive Principles and Practices, from the "beginning of the Gospel" to the present time. Part First: From the "Beginning of the Gospel" to the Rise of Affusion as Baptism, and of Infant Baptism. 28, A. D.—250, A. D. By WILLIAM CECIL DUNCAN, Professor of the Greek and Latin Languages and Literature in the University of Louisiana. Second Edition. (New York : Sheldon, Blakeman & Co. 1856. 12mo, pp. 236.)*

The work is dedicated to James Hugh Low, Esq., of New Orleans, a friend and supporter of every good work.

It is to be followed by a second part, if deemed advisable, bringing the history down to the present time. It is not exhaustive in character, but rather popular, and wisely adapted to the wants of the general reader. No one can read the work, however, without being impressed with the sentiment that it is the product of a well-trained and well-stored mind.

We are not prepared to adopt all the positions of our author, but enough of them to enable us to place a high value on the work, and to assure our readers that they will find both profit and pleasure in a careful perusal of the volume.

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*Blossoms of Piety, culled from the Recollections of a Sabbath School Teacher. (Philadelphia : Am. Bap. Pub. Society. 12mo, pp. 116.)*

This little volume gives a very interesting account of the lives of a group of pious females. It is well written, and illustrates the power of faith and the beauty of holiness.

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*The Tongue of Fire ; or, The True Power of Christianity. By WILLIAM ARTHUR, D.D. (New York : Harper & Brothers, 1856. 16mo, pp. 354.)*

This little volume contains a very glowing description of the descent of the Spirit on the day of Pentecost. It treats of the Promise, the Unity, the Fulfilment, and the Effects, immediate and remote, which followed that event. Dr. Arthur is an eloquent writer, and is characterized by all the fervor for which his denomination is so much distinguished. We thank the publishers for the opportunity of reading his admirable work.

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Rev. Dr. BAIRD has just issued a new and much enlarged edition of his valuable work, entitled *Religion in America*. Dr. Baird gives a very full, and, on the whole, quite an accurate account of the various religious denominations of this country, discussing, incidentally, the origin, relation to the

State, and present condition of the evangelical churches in the United States. Though originally designed for the instruction of foreigners in reference to our public religious politics, it abounds in valuable information for our own people. Members of any given denomination of Christians among us, may find much here in reference to their brethren of other names that will be both new and interesting. (New York : Harper & Brothers, 1856. 8vo, pp. 696.)

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*A Key to the Bible* : being an Exposition of the History, Axioms, and General Laws of Sacred Interpretation. By DAVID DOBIE. (New York : C. Scribner, 1856. 12mo, pp. 322.)

We have here a very compact and comprehensive survey of the whole theory of Biblical Interpretation. We know of nothing equally valuable within the same compass.

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*Signs of the Times* : Letters to Ernst Moritz Arndt on the Dangers to Religious Liberty in the Present State of the World. By C. C. J. BUNSEN, D.D., D.C.L., D. Ph. Translated from the German by SUSANNA WINKWORTH. (New York : Harper & Brothers, 1856. 12mo, pp. 440.)

While many of the topics treated in this volume have a more practical interest for the German than for the American, the principles which it discusses and defends are essential to true religious life and progress the world over. The work is chiefly interesting to us for the views it affords of the religious condition of Prussia, and other Protestant portions of the continent of Europe. It deserves to be read by our people.

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*History of the American Bible Society*. By W. P. STRICKLAND, D.D. With an Introduction, by Rev. N. L. RICE, D.D. (New York : Harper & Brothers, 1856. 8vo, pp. 512.)

This is a new edition of Dr. Strickland's valuable history, thoroughly revised and brought down to the present time. There are some statements in this volume to which we feel bound to take exception, but we bear cheerful testimony to the general fairness and accuracy which it evinces.

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*History of Europe ; from the Fall of Napoleon in 1815, to the Accession of Louis Napoleon, in 1852*. By Sir ARCHIBALD ALISON, Bart. (New York : Harper & Brothers, 1856. 2 vols., 8vo, pp. 441, 479.)

Sir Archibald Alison is by no means a favorite with us. He is too intensely reactionary in his sympathies to do justice to the progressive spirit of the age. He never lets an opportunity slip to disparage Republicanism and democracy. Yet he is a man of great industry, and where his partisan prejudices do not warp his judgment, he is reliable. He cannot be called an impartial historian, but we think he means to be candid. His besetting sin is an inveterate Toryism, which blinds him to any just notions of freedom and progress. After all, his historical works have a high value, and are



worthy of a place in every well-assorted library. The present volumes bring the history down to the close of the Polish Revolution, in 1831.

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*The Earnest Man: A Sketch of the Character and Labors of Adoniram Judson, First Missionary to Burmah.* By Mrs. H. C. CONANT. (Boston: Phillips, Sampson & Co., 1856. 12mo, pp. 498.)

This work is on the basis of the larger Memoir of Dr. Judson, by Dr. Wayland. It is well known that a condensation similar to this was commenced by Mrs. Judson, but that she did not live to complete it. Her executors applied to Mrs. Conant to execute the work. They could not have made a more fortunate selection. We have rarely read a more admirable biography. We would call especial attention to Mrs. Conant's chapter on Judson's *Missionary Policy*. While confining herself strictly to a statement of his true position, it seems to us that she has presented all that need be said respecting the theory of Missionary labor.

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*Memoir of the Life of Harriet Preble.* By Prof. R. H. LEE, LL.D. (New York: G. P. Putnam & Co., 1856. 12mo, pp. 409.)

This is an admirably-written record of a highly-gifted, and, in many respects, extraordinary woman. The religious history of Miss Preble exhibits all those remarkable transitions which are involved in the conflicts between belief and unbelief. She came at last, however, into the clear sun-light of truth, and lived to adorn the doctrine of God her Saviour for many years. We take great pleasure in calling the attention of our readers to this interesting biography.

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*The Life of the Rev. Thomas Scott, D. D.* From the Eighth London Edition. American Tract Society. 12mo, pp. 502.

This is a very valuable and interesting memoir, adapted to all classes. Prefixing it is a fine portrait of the pious, venerable, and renowned subject. Of course we commend the work; and we need say but little to induce our readers to purchase and read it; as every one must be anxious to know all about so good and useful a man as the author of the "Force of Truth," and "The Commentary." Like all the publications of the Tract Society, this book is not only good, and brought out in the finest style of the typographical art, but is offered at a very low price. Those who take it up will scarcely be able to lay it down till they have compassed the last page. The result of its perusal cannot but be an increase of intelligence, good feeling, and holy action.

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*The Last Remains of the Rev. Andrew Fuller.* Sermons, Essays, Letters, and other miscellaneous papers, not included in his published works. By the Editor of his "Complete Works." (Philadelphia: American Baptist Publication Society, 118 Arch Street. 12mo, pp. 369. 1856.)

When the same Society gave to the world the "Complete Works" of Mr. Fuller, under the Editorship of Dr. Belcher, it was generally thought they

had, with much diligence, gathered all which remained from the pen of that most excellent man, and judicious writer. But recent circumstances have brought to light the contents of the volume before us, which, indeed, is necessary in order to give completeness to Mr. Fuller's works.

The Society has rightly judged that these miscellaneous papers belong to the public, and as the custodian of them she did not feel at liberty to withhold them from their rightful destiny.

It is a sufficient recommendation of the volume, to know that it bears on its pages the recorded thoughts of the late Rev. Andrew Fuller, of Kettering, England. Such as have learned the value of his writings, will not be satisfied to remain long without a perusal of "*The Last Remains.*" We most gladly commend the book to all, as well adapted both to instruct and cheer the disciple of the crucified Saviour.

Prefixed to the volume is an engraved likeness of Mr. Fuller, which the reader will be pleased to study.

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*Lays of Ancient Rome; with Ivry, and the Armada.* By THOMAS BABINGTON MACAULAY. (Boston and Cambridge: James Munroe & Co. 12mo., pp. 181. 1856.)

Mr. Macaulay has borne his wreaths of honor from every field to which he has been preferred, or which he may have assumed. In whatever capacity you chance to meet him—as an Essayist, a Reviewer, a Poet, a Historian, or a Member of the House of Commons, you are conscious of the presence of a master-spirit, endowed with the loftiest sentiment, and trained to the noblest feats of honor. In the volume before us, one knows hardly which to admire most, the knowledge displayed or the genius with which the work is executed. The two are happily blended, and the union tends not a little to heighten the admiration of the reader.

The preface to the volume, and the introductions to the several poems are replete with historical information. The "*Ivry,*" or a Song of the Huguenots, and "*The Armada,*" with which the volume closes, are, to some extent, known, and have met with a favorable reception. The *Lays of Ancient Rome* have, also, made their impression, more deep and enduring than the former. They are founded upon ancient Roman history. But this history is drawn from sources not in the highest degree authentic. The minstrels who composed the ballads out of which the early history of Rome has been recovered, must have possessed very fertile imaginations. Truth may have formed the ground-work of the historic pictures they drew, but on the foreground we discover little else than the marks of the most brilliant fancy. The ideal more than the actual, we are constrained to conclude, contributed to the formation of those ancient ballad-poems. Nevertheless, they had an admixture of historic truth, and were valuable sources from which to draw for the construction of the early history of Rome. Mr. Macaulay reverses the order of the historian, and gives us his *Lays*, founded upon history, as he finds it.

The appreciating reader will be pleased to see this volume.

*Ancient Spanish Ballads*; Historical and Romantic. Translated, with an Introduction and Notes, by J. G. LOCKHART, Esq. (New York: C. S. Francis & Co. 12mo, pp. 154.)

To the historian and philosopher, and in fact to every lover of letters, Ballads are, independent of any intrinsic worth they may possess as poetic effusions, of great interest. Being usually the earliest compositions of peoples, we are often dependent upon them for our knowledge of early events. They give us also the clearest insight into manners and customs, and afford a basis for estimating those influences which have made a nation what they were or are.

The Spaniards are richer in this species of literature than almost any other people of Europe. The late Mr. Lockhart, son-in-law of Sir Walter Scott, and for twenty-eight years editor of the *Quarterly Review*, has given to the English reader some specimens of those that are ancient, taken chiefly from the collection of Mr. Depping, published at Leipsic, in 1817. They first appeared, several years ago, in *Blackwood's Magazine*, and were received with great favor. As to their real antiquity, there is some uncertainty. They reach back at least to the Fifteenth century, however; and from certain data we should judge they might be as old as the Thirteenth. Those with which Mr. Lockhart has here presented us a translation, in their subjects cover a period of some seven centuries, extending from the time of the Moorish conquests in the Eighth century to the capture of Granada and the final expulsion of the Saracen in 1492. Each piece is preceded with historical notes. The reader will find this volume an interesting one; but he must expect to read of heroes and battles, of gallants and amours, and to have a sprinkling of Catholic theology. He will find, however, far less to offend his moral and religious sense than might be apprehended. Prefixed to these ballads is a general historical introduction, and a sketch of the life of the lamented translator.

We give the following as specimens. The first is entitled "The King of Arragon." The second "The Song of the Galley."

I.

"One day the king of Arragon, from the old citadel  
Looked down upon the sea of Spain, as the billows rose and fell;  
He looked on ship and galley, some coming and some going,  
With all their pride of merchandise, and all their streamers flowing—

"Some to Castile were sailing, and some to Barbary:—  
And then he looked on Naples, that great city of the sea:  
'O, city!' saith the king, 'how great hath been thy cost,  
For thee, I twenty years—my fairest years—have lost!

"By thee I have lost a brother—never Hector was more brave—  
High cavaliers have dropped their tears upon my brother's grave;  
Much treasure hast thou cost me, and a little boy beside—  
(Alas! thou woful city) for whom I would have died."



## II.

"Ye galleys fairly built  
Like castles on the sea,  
Oh, great will be your guilt,  
If ye bring him not to me.

"The wind is blowing strong,  
The breeze will aid your oars ;  
Oh, swiftly fly along—  
For he lies among the Moors !

"The sweet breezes of the sea  
Cools every cheek but mine ;  
Hot is its breath to me,  
As I gaze upon the brine.

"Lift up, lift up your sail,  
And bend upon your oars ;  
Oh, lose not the fair gale,  
For he lies among the Moors !

"To Mary I will pray,  
While ye bend upon your oars ;  
'Twill be a blessed day,  
If ye fetch him from the Moors !"

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*Elmwood ; or, Helen and Emma.* By CORA MAYFIELD. (Boston and Cambridge : J. Munroe & Co. 1856. 12mo, pp. 350.)

This is a fictitious narrative, with an excellent moral ; for it professes "an endeavor to compare the fading flowers of fancy with the evergreens of reason." It consists of fifty-one chapters. It is suitable to the young, and adapted to interest and benefit them.

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*Sibert's Wold.* A Tale. By the Author of "Sunbeam Stories," &c. (Boston and Cambridge : J. Munroe & Co. 1856. 16mo, pp. 258.)

This is a charming little tale, with some excellent points, by one who has already distinguished herself in this department of literature. This last production of her pen will be read with more than ordinary interest.

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*Conversation ; its Faults and its Graces.* Compiled by ANDREW P. PEABODY, D.D. New Edition, and revised, with additions, pp. 152, 12mo. (Boston and Cambridge : James Munroe & Co. 1856.)

No one who wishes to cultivate the graces of colloquial intercourse, or has a just appreciation of the beauty and force of correct speaking, should remain another day unaided by this most timely and appropriate volume. The work is dedicated to American teachers, and perhaps with propriety. But let no one conclude thence that it is only adapted to render aid to those sustaining such relations. It is rather an admirably-prepared volume for the people. All ranks of society will be benefited by its perusal. For all may learn here what should be the conversational style in the diversified associations of life.

*The American Political Manual*: containing the Declaration of Independence, Constitution of the United States, and Washington's Farewell Address, authentic copies from the State Department, Washington; with copious Indexes. (New York: C. S. Francis & Co., 554 Broadway; Boston, 53 Devonshire street. 1856.)

This little volume is made up of documents which should be in the hands of every American citizen. Here, in the briefest form, the reader is favored with the great principles which are at the foundation of our National Government.

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*Chronological History of the United States*: Arranged, with plates, on Bem's principle. By ELIZABETH P. PEABODY. (New York: Sheldon, Blakeman & Co., 115 Nassau street. 1856. 12mo, pp. 312.)

A knowledge of the history of his country should be, next to that of his religion and domestic obligations, the desire and aim of every one who is truly a lover of his race.

We are pleased to see the history to which attention is here invited. It will facilitate the acquisition of information respecting our native land. Bem's method is thought by some to be highly advantageous to the progress of the pupil in a knowledge of history. All may not concur in this view; but all will, we feel persuaded, agree in commendations of the volume, and in expressions of high appreciation of the labors of the talented authoress.

The mechanical execution of the work is excellent, and does honor to the taste and judgment of the successful publishers.

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*An Elementary Treatise on Logic*. Designed for the Use of Schools and Colleges, as well as for Private Study and Use. By W. D. WILSON, D. D., Professor of Christian Ethics, as also of Logic and Intellectual Philosophy, in Hobart Free College, at Geneva, Western New York. (New York: D. Appleton & Co.)

We have, in this compact and beautifully-printed volume, within a reasonable compass, a complete treatise on logic, as full and precise as can be well imagined. This is the first thing which must strike every competent person who examines it. Logic is carefully defined, and restricted to its proper sphere; and its various parts are exhibited with excellent judgment and unusual precision. There is little or nothing lacking, as there is nothing superabundant. Dr. Wilson is obviously master of his subject. Familiar with its literature, his statements are carefully made, and generally well sustained. Brief as they are, his criticisms on the views of De Morgan, and those also of Sir William Hamilton, are suggestive and valuable. We are not prepared, at present, to take sides with him in his opposition to the positions of Sir William, respecting the quantification of the predicate; nor is it necessary in this brief notice. The discussion is a difficult one, and requires ampler time and space than we can now command. We will simply remark that the difference, in our view, turns mainly upon the use of lan-

guage. Indeed, logic and language are intimately blended. The laws of the one are often but a statement of the laws of the other ; and it would be an easy thing to range ourselves on the one side or on the other, and make our view plausible, by the meaning we attach to the terms employed. Dr. Wilson seems as precise in the use of language as Sir William ; indeed, this is one of the great excellences of his book, and, if he has fallen into error, he supplies the ready means of correcting it.

Some, indeed, may complain of his work as unsuited to the younger class of students, on account of its apparently complicated technicalities. But logic is and must be a system, or method, of technicalities. Its object is to teach precision, not only in the conduct of argument, but in the use of terms.

Dr. Wilson has divided his treatise into two parts, Analysis of Formulæ, and Method. This is a great convenience. He has also added numerous examples for logical praxis, of which teachers will know the value.

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*The American Debater.* By J. N. McELLIGOTT, LL.D. Third Edition. (New York : Ivison & Phinney. 1856. 12mo, pp. 323.)

This is a manual which most young men ought to study. Those who have aught to do with debating societies will find it of great service. It consists of fourteen sections, with an appendix which embraces the Constitution of the United States. The whole closes with ample indices. There are upwards of six hundred questions for discussion in this volume, to some of which are appended references. "Rules of orders" are presented in a full and very clear manner. To deliberative assemblies, Dr. McElligott will furnish more aid than Jefferson. Our thanks are due to author and publishers for what we esteem a valuable book. We commend it to favorable attention.

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*The Constitutional Text Book.* A Practical and Familiar Exposition of the Constitution of the United States, and of Portions of the Public and Administrative Law of the Federal Government. By B. F. SHEPPARD. (Philadelphia : Childs and Peterson. 1856. 12mo, pp. 324.)

This new work, on the Constitution of our country, contains a fuller view than any other of the same size and design. It professes "not only to present, in familiar language, a brief outline of the generally-received interpretation of each clause, but to illustrate it by a reference to such facts, and to such legislation by Congress, as seemed necessary to its proper elucidation." Several other documents germane and of interest, are also included in this volume. It should be studied by every young man who concerns himself in the affairs of State, and everyone ought ; it will also be found ever valuable as a manual of reference. To facilitate its use, there are appended a series of questions and a copious index.

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*Familiar Science ; or, The Scientific Explanation of Common Things.* (Philadelphia : Childs & Peterson. 1856. 18mo, pp. 305.)

This little volume has attained an extensive sale. It was originally published in England, where it attained, in the course of two years, a circulation



of twenty-five thousand. Mr. R. E. Peterson has adapted it to our American use. It is enjoying a large popularity. About two thousand questions in science are answered. But it is specially valuable as having a tendency to induce habits of observation, and prompt inquiries. Youth will find it interesting and instructive; and even to older persons, who have passed through a scientific course, it will prove refreshing. A very copious index much increases its value.

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*The Year Book of Agriculture for 1855-'56.* By D. A. WELLS. (Philadelphia: Childs & Peterson. 1856. 8vo, pp. 399.)

We hail this publication with pleasure. All of us are interested in agriculture, directly or indirectly. To every class, this cannot but be an interesting and instructive volume. It collects, condenses, and arranges much that all should know, but which would otherwise escape the notice of the masses. The present volume treats of Mechanics, Chemistry, Geology, Meteorology, Botany, and Zoology in connection. Several pages are devoted to Horticulture. There will be found, beside, several other matters of interest, as a review of the progress of agriculture, statistics of American growth and production, a list of recent publications, table of patents, &c., &c. The whole, in the original production, and in the selection, is the result of a vast expenditure of labor. This is the first year of its appearance, and it is to be continued annually. A second volume is about ready. Though each volume is complete in itself, it should be possessed from the commencement of its publication. It will form a "unique encyclopedia" of Agriculture, by means of which we may keep pace with the progress of the age in this valuable science.

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*A System of Physical Geography.* By D. M. WARREN. Embellished by J. H. YOUNG. (Philadelphia: H. Cowperthwait & Co. 1856. 4to, pp. 92.)

We have, in this work, a new study for schools. In ordinary geographies this matter is treated only in a very summary manner. It is a highly interesting and valuable subject, and opportunity should be sought for mastering it. Several works have appeared; but this is the best we have met with for the young, and it may be used with profit by others, who have not had the advantage of such a volume in their pupilage. In its compilation, the most able and recent works have been consulted. It abounds in maps, charts, and engravings; and the whole mechanical part is executed most beautifully. The subjects treated are Geology, Hydrography, Meteorology, and Organic Life: this latter including Botany, Zoology, and Ethnography. Appended is a special consideration of the Physical Geography of the United States. Questions, and a pronouncing vocabulary, accompany. We commend this work to the most favorable attention of school committees, teachers, and all others who may desire a general knowledge of this most interesting subject.

We have received from Bangs, Brother & Co., the fifth and sixth volumes of Mr. Bohn's new and revised edition of Hurd's Addison. These volumes conclude the work. We think this edition is now the most complete collection of Addison's writings extant. We commend it to our readers who desire a complete and yet portable edition of the writings of the great essayist.

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*English Traits.* By R. W. EMERSON. (Boston: Phillips, Sampson & Co. 1856. 12mo, pp. 312.)

This is by no means a book of travels. It is rather a succession of pictures and observations relating to English life. Mr. Emerson treats in his own peculiar manner of the Land, the Race, their Ability, Manners, Character, Wealth, Aristocracy, Universities, Religion, Literature, and other related topics. This book contains some of the most vigorous writing that was ever produced. We have never seen anything from the pen of Mr. Emerson that has so much delighted us, on the whole, as these sketches of English life and character.

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*Poems.* By RICHARD CHENEVIX TRENCH. (New York: J. S. Redfield. 1856. 12mo, pp. 336.)

Mr. Trench is a man of varied attainments. In Comparative Philology, Biblical Criticism and Interpretation, and General Literature, he has already made himself conspicuous by his numerous publications. In this volume he appears before us in a new character. Though there is nothing in the pieces composing it that can be regarded as remarkable, yet they would mark their author as a man of fine taste and of highly poetic faculty. Some of the poems in this volume are very fine.

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*Paul Ferrol* is an anonymous tale of English life, evincing great powers of characterization and description. We are specially pleased with one feature of the book; we mean its comparative brevity. We are not compelled to wade through seven or eight hundred pages to reach a result that might better be given in three hundred.

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*Ninety-eight and Forty-eight: The Modern Revolutionary History and Literature of Ireland.* By JOHN SAVAGE. (New York: Redfield. 1856. 12mo, pp. 384.)

Mr. Savage was an actor in the recent disturbances in Ireland, and he writes with spirit concerning the events in which he bore a part. The candid reader will scarcely concede the merit of impartiality to this work, and the critic will not find much to commend in point of arrangement and execution. It lacks unity; though the sketches of the men and events of which it treats, are generally vivid and effective. Like all truthful books relating to the revolutionary history of Ireland, it proves that the Irish are their own worst foes. We see here the same impulsiveness, caprice and fickleness, and the same want of method and consistency, which meet us in all faithful

delineations of the Irish character. If the leaders of Ireland would be agreed among themselves, if her people could comprehend the true principles of freedom, and cast off the incubus of a debasing hierarchy, Ireland might yet be free; but not till then.

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*Recollections of the Table-Talk of Samuel Rogers.* To which is added Porsenionia. (New York: D. Appleton & Co. 1856. 12mo, pp. 346.)

The collector of these sayings of the late Mr. Rogers, is understood to be the Rev. ALEXANDER DYCE, well known in the literary circles of great Britain as an accomplished critic and literary annotator. He has given us a very pleasing view of the private life and familiar talk of the poet-banker.

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*Memorials of his Time.* By HENRY COCKBURN. New York: D. Appleton & Co. 1856. 12mo, pp. 442.

Lord Cockburn was the cotemporary and companion of such men as Sir Walter Scott, Lord Jeffrey, Sydney Smith, and others of that brilliant circle who shone forth with such lustre at the beginning of the present century. His memorials of these men, and the insight which he gives of literary matters in his time, are deeply interesting.

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*Life in Brazil; or a Journal of a Visit to the Land of the Cocoa and the Palm.* By THOMAS EWBank. (New York: Harper & Brothers. 1856 8vo, pp. 469.)

Mr. Ewbank was, during many years, at the head of the United States Patent Office in Washington. Shortly after the close of his term of office he set out on the tour of which he has given us a graphic and instructive account in the volume before us. His object has been to describe life in Brazil as it met his eyes. He has drawn it with a free and bold pencil. The social traits, public usages, religious observances, and domestic habits, of the people, their style of building, modes of living, and domestic utensils, with occasional notices of the physical geography of the country, comprise the subjects on which he treats. His statements are of course reliable. The views of life in that empire are generally grotesque, often ludicrous, and always profoundly suggestive. One can scarcely refrain from moralizing on the causes which have wrought so wide a difference between Brazil and those portions of the Western continent settled by the English race. These causes are suggested, not formally, indeed, but nevertheless effectively in Mr. Ewbank's pages.

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*The Life and Travels of Herodotus, in the Fifth Century before Christ: An imaginary Biography founded on Fact.* By J. TALBOYS WHEELER, F.R.G.S. New York: Harper & Brothers. 1856. 2 vols. 12mo, pp. 445, 465.

Mr. Wheeler is well known among scholars as the author of an "Analysis of Herodotus," "The Geography of Herodotus," and other works relating to the literature of his age. The present work is in the style of the Abbe Barthelemy's Travels of Anacharsis the Younger, in Greece," and is designed



to illustrate the history, religion, customs, politics, and social life of the nations of antiquity in the days of Pericles and Nehemiah. The work appears to be well executed, though of its principle we cannot approve. In some respects it does not present a full picture of the vices of the classic nations, yet it furnishes all that would be tolerable in a popular survey of their manners.

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*Sinai and Palestine, in Connection with their History.* By ARTHUR PENRHYN STANLEY, M.A., Canon of Canterbury. With Maps and Plans. (New York : Redfield, No. 34 Beekman street, 1857. pp. 535. 8vo.)

In the winter and spring of 1852 and 1853, Mr. Stanley, in company with Messrs. Walrond, Fremantle and Findlay, visited the celebrated places mentioned in Sacred History. The very accurate observations taken at the time, with the scenes respectively in full view, have been reduced to order, and presented to public favor in a volume of unusual interest and value. Mr. Stanley has wisely availed himself of such helps as he could command from the works of those who have preceded him, through this inviting field of investigation. By the combined advantages of a personal inspection and attentive reading, the distinguished author has rendered most acceptable service to the cause of biblical literature.

Introductory to the body of the work is a description of *Egypt, and its Relation to Sinai and Palestine*. The work is divided by chapters, entitled, respectively, Sinai, in two parts—Peninsula of Sinai, and The Journey from Cairo to Jerusalem;—Palestine;—Judæa and Jerusalem;—The Heights and the Passes of Benjamin;—Ephraim and Manasseh;—The Maritime Plain;—The Jordan and the Dead Sea;—Peræa, or the Trans-Jordanic Tribes;—Plain of Esdraelon;—Galilee;—The Lake of Merom and the Sources of the Jordan;—Lebanon—Damascus;—The Gospel History and Teaching, viewed in connection with the Localities of Palestine;—The Holy Places;—and an Appendix, devoted to a Vocabulary of the local words of the Hebrew Scriptures. The general interest of the volume is enhanced by maps and wood-cuts, and a copious index.

The exact delineations of the topography of the Holy Land reminds us of Chateaubriand's descriptions of the same scenes, and of the *Biblical Researches* of Dr. Robinson.

The recent invaluable work of Professor Hackett, in which illustrations of the Holy Scriptures are drawn from the natural scenery of Palestine, has already been noticed in our pages, and has, it is hoped, by this time, found its way to the hands of the judicious student. Such will come with a keener zest to the perusal of the richly-stored pages of the volume before us. Nor is there awaiting him disappointment. The work is replete with information, and is presented in a style which cannot fail of imparting satisfaction to the attentive reader. It is a valuable contribution to sacred literature, and will, in no inconsiderable degree, aid in the elucidation of the Inspired Writings.

*Biblical Commentary on the New Testament.* By Dr. HERMANN OLSHAUSEN, Professor of Theology in the University of Erlangen. Translated from the German for "Clark's Foreign and Theological Library." First American Edition, revised after the Fourth German Edition. By A. C. KENDRICK, D.D., Professor of Greek in the University of Rochester. To which is prefixed Olshausen's Proof of the Genuineness of the Writings of the New Testament. Translated by DAVID FOSDICK, Jr. Vol. I. (New York: Sheldon, Blakeman & Co., 115 Nassau street. 1856. 8vo, pp. 621.)

The Commentaries of Dr. Olshausen, with those who have had the advantage of consulting them, can require no further commendation. They have, by the force of their intrinsic merits, won their way to general confidence, and to a discriminative appreciation of the ripest scholars of the age. Justly now may they take their place by the side of the most valued productions for the elucidation of the sacred text, found in any language.

The keen penetration and critical acumen of Professor Olshausen's mind—its thorough and logical training—and, withal, its happy surrender to the genius of the subject of investigation, and to the enlightenment of the Spirit of God—have enabled him to go down into the depths of the Inspired Writings, and bring thence the purest ingots of Divine truth.

The American edition of these Commentaries, now passing through the press of Sheldon, Blakeman & Co., is placed under the careful inspection and revisory labors of Professor Kendrick, of Rochester University—a sufficient guarantee that it will be executed with ability and fidelity. The first instalment is now offered to the public in an elegant octavo volume of more than six hundred pages, and at a price which brings it within the reach of all who shall desire to make it their own. The other volumes will follow in due time.

The improvements of the American edition are very considerable, and such as the intelligent student will readily appreciate. But these are so fully noted by the editor, in his admirable preface, as to demand little more of us than simply to call attention to them. It may be advisable to remark, however, that, while the present edition retains the Greek words and phrases, freely interspersed through the work, as left by its distinguished author, almost entirely confining it to the use of scholars, a desire has prevailed to relieve it of this exclusiveness, and to give to the labors of Dr. Olshausen the widest possible field of usefulness. Accordingly, those words and phrases have been generally translated into English.

Introductory to the Commentary are two able articles by the same author, on the "Proof of the Genuineness of the Writings of the New Testament," and "On the Origin of the Gospel Collection." These the readers of the *Review* will be pleased to consult.

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We have received from C. M. Saxton & Co. several volumes, containing much valuable information to all who are in any way engaged in the cultivation of the earth. The growing interest evinced in agricultural pursuits is among the auspicious indications of the times. Men have left the true sub-

stantial sources of wealth for the fanciful. But we are pleased to see signs of returning to the order of nature, and to obedience to the Divine command,—to supply his bread by the sweat of the brow.

The books before us are helpful to the classes respectively for whom they have been prepared.

*The Progressive Farmer; A Scientific Treatise on Agricultural Chemistry, the Geology of Agriculture, on Plants, Animals, Manures, and Soils, applied to Practical Agriculture.* By J. A. NASH. This is a work which ought to be in the hands of every farmer in the United States. (New York : C. M. Saxton & Co., Agricultural Book Publishers, 140 Fulton street, 1856. pp. 254, 12mo.)

*A Complete Manual for the Cultivation of the Strawberry; with a Description of the best Varieties. Also, Notices of the Raspberry, Blackberry, Cranberry, Currant, Gooseberry, and Grape; with directions for their cultivation, and the selection of the best varieties.* Third revised edition. By R. G. PARDEE. (New York : C. M. Saxton & Co., Agricultural Book Publishers, 140 Fulton street, 1856. pp. 157, 12mo.)

*The American Grape Grower's Guide.* Intended especially for the American climate. Being a practical treatise on the cultivation of the Grapevine in each department of hot-house, cold grapery, retarding house, and outdoor culture; with plans for the construction of the requisite buildings, and giving the best methods of heating the same, every department being fully illustrated. By WILLIAM CHORLTON. (New York : C. M. Saxton & Co., Agricultural Book Publishers, 140 Fulton street, 1856. pp. 171, 12mo.)

*The Family Kitchen Gardener:* containing plain and accurate descriptions of all the different species and varieties of culinary vegetables; with their Botanical, English, French, and German names, alphabetically arranged, and the best mode of cultivating them, in the garden or under glass; with a description of implements and medical herbs in general use. Also, descriptions and characters of the most select fruits, their management, propagation, etc. Illustrated with twenty-five engravings. By ROBERT BUIST. Author of the American Flower-Garden Directory, Rose Manual, etc. (C. M. Saxton & Co., Agricultural Book Publishers, 140 Fulton street, New York. pp. 216, 12mo, 1856.)

The titles of these books are so fully descriptive of their character as to need no explanation. Those taking an interest in the subjects of which they treat will do well to secure these valuable publications.

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*Elements of Moral Philosophy; Analytical, Synthetical, and Practical.* By HUBBARD WINSLOW. (New York : D. Appleton & Co. 1856. Large 12mo, pp. 480.)

This is a well-systematized treatise on Christian Ethics. Mr. Winslow was already well known to the public by his excellent work on Intellectual Philosophy. Those who have examined that work will be prepared to find in the volume before us an able and well-considered discussion of the great elements of morality. We have rarely perused a book of this description with more satisfaction.



## ART. IX.—LITERARY AND THEOLOGICAL INTELLIGENCE.

## AMERICAN.

A *Memoir of the late Dr. Taylor*, President of Madison University, is in course of preparation, and will be published under the direction of his children.

A third edition of the life and works of *Thomas Cole*, the celebrated painter, is announced by Sheldon, Blakeman & Co.

*Memoirs of Baron Steuben* are in course of preparation by Fred. Kapp.

*Biographical and Genealogical Memoirs of the Leverett Family*, are announced by Crosby, Nichols & Co.

Redfield announces a *Life of Washington*, by Prof. De Witt, a son-in-law of Guizot, and member of the famous Dutch family of DeWitts, translated from the French. Lives of Washington are abounding. Headley has just published his, originally written for *Graham's Magazine*. Carlyle is said to have abandoned his life of Frederic the Great, and commenced one of Washington. Irving's is still in course of publication. The octavo edition is to consist of five volumes. The popular edition has reached the 3d volume: 100,000 of these volumes have been printed.

A *Cyclopædia of Female Biography*, by H. G. Adams, publishing in London, is to be republished by the Appletons.

Mr. C. Scribner announces a *Life of Luther*, by Archdeacon Hare.

A *Life of Perthes*, the famous German bookseller, in 2 vols. 8vo, extending from 1789 to 1843, is announced by Dix, Edwards & Co.

Gould & Lincoln announce the *Life and Character of Jas. Montgomery*. The London edition of 7 vols. 8vo. is to be reduced to 1 vol. 12mo.

*The Life and Times of Zwingle*, the famous Swiss Reformer, from the German of J. J. Hottinger, has been published within the last quarter, at Harrisburg, Pa. Translated by Prof. T. C. Porter, of Lancaster.

Mason Brothers have just published *Confidential Correspondence of the Emperor Napoleon and the Empress Josephine*. By J. S. C. Abbott.

Vol. 1 of a *History of the United States*, by G. Tucker, to be completed in 4 vols.: and *Schoolcraft's Indians*, vols. 4 and 5, have been issued by G. B. Lippincott, & Co.

Another work on the question, *Who was Junius?* has appeared from the publishing house of Dix & Edwards. Forty such volumes have already appeared in England.

*The Court of Napoleon*, with portraits, by F. B. Goodrich, will be one of the superbest books of the season. It is published by Derby and Jackson. The first edition will cost \$30,000.

*Edersheim's History of the Jewish Nation*, an English work, is to be reproduced in New York, by Dix, Edwards & Co.

Two new volumes of *Arctic Explorations*, by Dr. Kane, are nearly ready. They are published in Philadelphia by Childs & Peterson.

Professor Jas. R. Boise, of the University of Michigan, at Ann Arbor has prepared a new edition of *Xenophon's Anabasis*, which will soon be issued.

A *History of the introduction of Printing in the States of Pennsylvania, New Jersey and New York*, embracing the period from 1684 to 1750, with anecdotes from Bradford to Franklin, is in course of preparation, by R. W. Griswold.

S. A. Allibone, a merchant and banker of Philadelphia, is preparing a *Dictionary of English Authors and Literature*. It will embrace the living as well as the dead.

A new edition of the *Iconographic Encyclopædia*, in 6 volumes, is announced by the Appletons.

*An Etymological Dictionary of Family Names, with an Essay on their Origin and Import*, by Rev. W. Arthur, is in the press of Sheldon, Lamport & Co.

*Mystery of Evil and God*, by J. Young, LL.D., has been republished by J. B. Lippincott & Co. Some of the opinions of this work are controverted by theologians.

*Elements of Logic*, on the basis of W. S. Barrow's, by J. R. Boyd, is a new treatise issued by A. S. Barnes & Co. Several works of this class have recently appeared. One by W. D. Wilson, D.D., is reviewed in another part of this number.

Messrs. Sheldon, Blakeman & Co. announce, in book form, the articles of Dr. Wayland, on the *Principles and Practices of Baptists*, originally published in the *Examiner*, over the signature of "Roger Williams."

Mr. Everett is preparing for the press a third volume of his *Orations and Speeches*.

Dr. E. L. Magoon will shortly bring out a new work—*The Course of Empire*.

*Brazil and the Brazilians*, by Rev. Mr. Fletcher, is announced.

*The Word and Works of God*, by John Gill, is announced by E. H. Fletcher.

Messrs. Carter & Brothers announce the republication of the choicest works of the most celebrated divines of the 17th century—the same that were published some years ago in London, but now out of print. The first volume will consist of *Beveridge's Private Thoughts*.

Gould & Lincoln have in press a new and revised edition of Professor Hackett's *Commentary on the Acts*; a new work from Hugh Miller, entitled, *Paleontology*, or Lectures on Fossil Plants and Animals; a volume of *Miscellanies* on Plato, Napoleon, Wellington, Tennyson, etc., by Peter Bayne, author of *Christian Life Social and Individual*; *Modern Atheism*, by James Buchanan, D.D., LL.D., Professor in New College, Edinburgh; and a new volume of the *Aimwell Stories*, entitled *Whistler, or the Manly Boy*.

Putnam & Co. announce *Psychological Enquiries*, by Sir B. C. Brodie, with notes.

*Essays Theological and Miscellaneous*, by C. Hodge, of the Princeton Seminary, are announced by Carter & Brothers.

*The Dairyman's Daughter* is to be reproduced, with illustrations, by the Appletons.

*Songs and Ballads*, by Rev. Sidney Dyer, of Indianapolis, are announced by Sheldon, Blakeman & Co.

*The Humorous Poetry of the English Language, from Chaucer to Saxe*, compiled by J. Paxton, is announced by Mason Brothers.

Bayard Taylor is on a travel through Sweden, Norway, and Demark, whence he goes to Russia, and then passing through Liberia, and down the Amour River, he proposes to return, by way of California, to New York.

The well-known house of Ivison & Phinney are about to commence the publication of Greek and Latin School-books.

At the recent trade sale of Messrs. Leavitt, Delisser & Co., New York, about half a million of books, valued at half a million of dollars, were offered 85,057 of the volumes were from the house of Philips, Sampson & Co., Boston.

There are in New York 290 Booksellers, 129 Printers, and 63 Bookbinders.

#### FOREIGN.

A new "Biographia Britannica" is announced by Murray. Thackeray is about to commence a new serial.

The "Posthumous Works" of Sir William Hamilton are announced.

Macaulay will furnish a Life of Johnson for the next volume of the new Edinburgh *Encyclopædia*.

The library of the British Museum contains 450,000 volumes. Its shelves extend 15 miles.

The eminent Dr. Buckland, Geologist, etc., has recently deceased. We have also to record the death of Rev. Mr. Groser, for many years editor of the *Baptist Magazine* in England.

The 14th volume of Theirs "Consulate and Empire" is in the press of Paris.

M. Henri Martin is distinguishing himself by his "Histoire de France." It has received the first Gobert Prize.

De Tocqueville has brought out a work of great power and interest, on the "Cause and Origin of the French Revolution." It is to be republished by the Appletons.

The 23d volume of the "Histoire Littéraire de France" has just appeared. This great work was commenced by the Benedictines 123 years ago. It will take many years yet to complete it.

A new edition of the "Memoirs du Duc de St. Simons" is announced. It is to be issued in five different forms.

A new society has been established in Germany, for the publication of old manuscripts, and of rare and scarce works.

The Correspondence of Fichte and Schelling, extending chiefly from 1799 to 1802, is announced.

Prince Sabinoff, an enthusiastic admirer of Mary Stuart, has collected, and published in seven volumes, her letters, with 136 portraits.

A superb work, entitled "The Empire of the Russias," has been issued at Moscow, in commemoration of the coronation of the new Czar. Only 200 copies are printed. It is contained in 4 vols. 4to, published in gold, silver, and colors, on satin paper, with 200 engravings.

A prize of 500 rupees has been offered, through the Director of Public Instruction, by an Indian gentleman, for the best essay on "The traits in English character which contribute to the commercial prosperity of England, and those in the Indian, which hinder that of India." The essay is to be in English, with a free Guzerathee translation, and not to exceed 50 pages. Competition is open for all until the 1st of November.

"Alford's Greek Testament," vol 3, is announced. This work contains a revised text, various readings, and a critical and exegetical commentary.

"Strife between Hippolytus and Callistus about Clerical Absolution," is the title of a new critical work by Edmond de Pressense.

Roselly de Lorgues has prepared a new "Life of Christopher Columbus," in two volumes, taken from original documents in Italy and France.

Albert de Broglie is engaged upon a work, entitled "The Church and the Roman Empire in the Fourth Century."

"The Diary of John Burchard," Master of Ceremonies at the Papal Court, from 1484 to 1513, covering the Pontificates of Alexander VI., Pius III., and Julius II., is to be published in full at Florence.

Dr. F. Pfaff defends the Mosaic Cosmogony, on the ground that geology discloses six periods, which correspond to the six days of creation.

"Bohringer's Church History in Biographies" is progressing.

Pertthes announces Bunsen's work on Egypt, in five volumes.

"The Historical Gain from Deciphering the Assyrian Inscriptions," is the title of a new work by J. Brandis.

"Herzog's Encyclopædia" has advanced to the fifth volume. Bomberger's abridged translation has reached part 2.



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